

ZION'S HERALD

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"To Thee, O Lord, we cry," should be the utterance of every soul, at every moment of its being. But there are especial seasons of such outpouring. A week of universal prayer should be one of these. From end to end of the world, the past week, has the voice of the soul gone up to her God. It has besought His advent in greater fullness of grace. It has implored the outpouring of the Holy Ghost, the unification of His Church, the conversion of unbelievers, the removal of vices, personal, national, social, the renovation of society, the coming of the Son of Man. How many who pray are struggling for such a complete work in their own souls? How many are saying, "Lord, cleanse Thou me from secret faults. Build me up in love and holiness. Make me more and more filled with zeal, broad in charity, and abundant in grace." Let every one keep this prayer ascending; and grace will then be descending in ceaseless fullness on his growing soul, and on a returning world.

Prof. Seelye's Election Sermon was an able statement of the relations of the State to Christ. His text was "The Transfiguration." Moses the lawgiver, and Elijah the prophet talking with Jesus, represented the Church and State acknowledging Him as sovereign. He found in Christ the only ground of authority and law, and demanded that He should be the head of all legislation, education, business, society. True legislation was simply the expression of Christians or Christ, in legal forms. He claimed that Christ should be the head of education in every department of culture. Such truths, judging from *The Old and New*, and *Michigan University Chronicle*, were spoken at that college, and condemned by its students. They will not receive the condemnation of Christian or of Christ. May the Legislature, in their treatment of the question of the hour, be careful to represent Christ.

The Archbishop of Orleans, the friend of Hyacinthe, has well nigh shattered the Rupert's drop of the Council by a single word. The Pope, fussily fussing about some ceremonies, Dupanloup could hold in no longer, and broke out in French, "disgusting old fool." The word may prove fatal to the grand humbug. It spoke the real mind of the real men of the Council. It was a first century and nineteenth century rebuke of its folly and pretense. All hail to this spoken word. It may yet overthrow that dynasty of pompous corruption. Luther's contemptuous epithets were death-strokes; so may Dupanloup's be.

Dr. Lord's admirable course of lectures, at Horticultural Hall, on Mondays and Thursdays, at 12 M., should be attended by every wise woman and man that can raise the money or spare the time. It was refreshing to hear, last Thursday, the cross of Christ, the potency of faith, and the testimony of the martyrs so vigorously set forth. That hall has received a bad name from some lectures delivered there, and will not be helped by others soon to be delivered there. But through this last course will run this stream of sacred truth, showing all free and false religion whence come the very waters of which they drink, and then deny the Giver, as the Israelites drank of the Rock, and murmured at Him who was thus keeping them alive. His course, as will be seen by the advertisement, cov-

ers all the ground, from the Martyrs to the dawning of the Reformation—a splendid scheme, which he will splendidly develop. Though three have been given, the twenty-two to come will be worth all he asks, and more too. He is conservative on most modern notions, but revels in ancient daring, and is especially delightful in his adherence to the faith. Every one troubled by heresies should feast on these fat things of the Gospel.

It was a curious example of how the skeptic world always copies and counterfeits the believing, that the weekly organ of the Free Religionists, just started at Toledo, is called *The Index*, after the name of the Methodist paper in Milwaukee. It confesses its blunder, and very neatly says, "there will be no confusion. The Milwaukee *Index* points backward to the religion of authority; we mean to point forward to the religion of freedom. Every cross road should have a guide-post with two arms." True, but one arm only points in the right direction. If Milwaukee's *Index* points to heaven, where does Toledo's point? Milwaukee's religion of authority is also the only religion of freedom. "Where the Spirit of God is, there is liberty." "If the Son shall make you free, then are ye free indeed." May the Ohio *Index* copy not only its Methodist brother's name, but faith.

THE BRITISH LIQUOR BUSINESS ON A DECLINE.—*The Alliance News*, of Manchester, England, thus speaks of the liquor traffic:—

"One of the commonest facts of history is that abuses and wrongs, which generally originate in some period of ignorance or social confusion, are proof against all reason and argument, until their sad and accumulated consequences reach a grave and menacing crisis. It is thus, as a rule, that public evils carry with them their own condemnation and cure. The liquor traffic among us has had a long day, and its consequences have been sufficiently evil to have procured its suppression long ago. Still it holds its ground with tenacious grip; and, considering the number of persons whose interests are invested in it, and the amount of 'liberty of the subject' which yet blocks the way, we are not surprised that efforts to deal with it should have resulted in gains so trivial. However, John Bull's trade is getting dull. He feels that something is amiss with the body politic, and he begins to inquire, with unwonted earnestness, how it comes to pass that trade will not revive? He is naturally disposed to look abroad first of all. His readiest notion is that something must have happened in the foreign market. Something must be done in our colonies: India must be looked into, he must see about some fresh 'treaties of commerce' with frog-eating Frenchmen, or the greasy Russians, or somebody else. He is obliged to acknowledge that our free-trade principles will not stand against everything. They have done us good service so far, but other people are learning the same trick, and somehow or other we are being beaten with our own weapons. But, after blaming 'the foreigners' all round, to his heart's content, he is obliged to acknowledge that the state of our foreign trade is the very reverse of what he was too ready to conclude at first."

It is so much easier and cheaper to manufacture these poisons in the cellars at home, that all this British enterprise comes to naught. May this house of Satan continue divided against itself and speedily cease to stand.

The Baltimore Advocate did not see the millennium of the negro in Richmond, because it did not see him installed as merchant, doctor, director, and dandy. If it had looked a little farther, it would have seen him free at least; no auctions going on now, no coffles

marching through the streets, no slave-pens there, no lash, and no lust of the master freely and foully indulged. So irreverent and unbelieving is it, that it even breaks with Wesley, as thus:—

"If the millennium has done anything for the negro, it is not visible, and is to be discerned by that faith which 'laughs at impossibilities'; a species of confidence unknown to religion, and in the world called presumption."

Having broken with Wesley on slavery, it naturally breaks with him on faith; for it is Charles Wesley who is guilty of "the presumption," "unknown in religion" of a faith in God, that—

"Laughs at impossibilities,
And cries, it shall be done."

This is one of the finest bursts of divine cheer in an uninspired hymn. It is only surpassed by David's like word, in describing God's indifference to that confederacy which leagued against Christ. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." May our astralibious brother get a larger supply of the jubilant faith, and its attendant works of the Wesleys, and all their legitimate children.

Bishop McTeyre, in *The Nashville Advocate*, in describing the session of the colored Alabama Conference, gives this information:—

"Our church-membership were favorable, and gave facilities to their household servants for accommodating the colored guests, who fared well."

How generous and condescending! A Conference of Methodist ministers entertained in the kitchens of their hosts by their servants, and these hosts of the same Church as these ministers, and a bishop of both commending the liberality. Did these hosts eat with their clerical brethren? Did they even shake hands with them? One is reminded by this event, of the story of that good Southern sister who fell into a trance, and on coming out of it, said she had been to heaven, and seen many of the brethren and sisters that had died. When asked if she saw Aunt Chloe, a famous colored sister, she naively replied, "O no, I didn't go into the kitchen." Bishop McTeyre, doubtless, had he the power, would appoint this Conference of ministers to the white folks' heavenly kitchen. He says: "The local negro population had been much prejudiced against the Conference before it met." We opine they are none the less prejudiced at its close. Such Christian cordiality would not deserve very great rewards.

The Era wisely says of the Woman's Ballot:—

"We are sorry that there is a disposition to make it a religious question, to bring it into the arena of religious disputation, and to make the Bible responsible, *pro* and *con*, for certain opinions respecting it. We can see how a man may be in favor of female suffrage, and not an advocate of what are popularly termed 'woman's rights.' The question of female suffrage is one that stands by itself."

The whole attempt to lug every diabolism into this contest on both sides, is irrelevant. Just so infidels sought to make abolitionism a vehicle of their infidelity, and orthodox ministers opposed it out of the Bible. It is a base and wicked prostitution of the Scriptures to thus employ them, and a hardly less base and wicked prostitution of a new demand for human rights to travesty it, or load it down with such unjust and unnatural impediments. Let the simple question of Woman's Ballot stand on its own merits. It is all it asks. It deserves so much at everybody's hands.

Original and Selected Papers.

EIGHTEEN HUNDRED AND SEVENTY.

A flower unblown; a book unread;
A tree with fruit unharvested;
A path untrod; a house whose rooms
Lack yet the heart's divine perfumes;
A landscape whose wide border lies,
In silent shade, 'neath silent skies;
A wondrous fountain yet unsealed;
A casket with its gifts concealed;
This is the Year that for you waits,
Beyond To-morrow's mystic gates.

O, may this flower unfold to you
Visions of beauty sweet and new;
This book on golden pages trace
Your sacred joys and deeds of grace;
May all the fruit of this strange tree
Luscious and rosy-tinted be;
This path through fields of knowledge go;
This house with love's content o'erflow;
This landscape glitter in the dew
Of blessed hopes and friendships true;
This fountain's living crystal cheer,
As fall the springs that once were dear;
This casket with such gems be stored,
As shine in lives that love the Lord.

H. N. POWERS.

December 31, 1869.

THE FIRST SUNDAY-SCHOOL.

It is generally understood that the city of Gloucester, England, has the honor of having the first Sunday-school in the world, under the auspices of Robert Raikes. But without plucking a single leaf from his well-earned chaplet, we would like to bind a laurel also around the brow of an humble individual, James Hey, of Little Lever, near Bolton, England. He was better known in the neighborhood as "old Jammy o' th' Hey," a poor man, who obtained a livelihood by winding bobbins for weavers. It was about the year 1775 (six or seven years before Mr. Raikes commenced his Sunday-school), that "Old Jammy o' th' Hey" began to teach the boys who worked in the same place with himself, as assistants to the weavers, and called "draw-boys," to read. This in those days was considered no small acquirement. Very soon a number of young women applied to Old Jammy for instruction, and took their lessons from him while busy at his wheel, for which they remunerated him at the rate of three half pence each per week. There not being then any place of worship in the village, nor within a considerable distance, and a thirst for knowledge being in some degree excited among the children, Old Jammy was urged by them and by the young folks for permission to resort to him on Sundays in order to receive instruction. To that he at last consented, and was accommodated by a neighbor with the use of a front apartment in his cottage. The attendants being rather numerous, Old Jammy found it necessary to adopt something like rule, and appointed a certain time at which they should assemble in the forenoon and afternoon, which time was announced by the ringing of a substitute for a bell, namely, an old brass mortar and pestle, previous to which announcement the scholars, not being permitted to enter the cottage, were waiting in the lane.

In the immediate neighborhood lived Mr. Adam Crompton, an extensive paper manufacturer. Having a number of parish apprentices, who lived with him in the house, he took them every Sunday, with his own family, to the parish church of Bolton, a distance of about four miles. A few Sundays after the commencement of Jammy Hey's labors, having with his large family passed the cottage, and arrived at some little distance on their way to the church, Mr. Crompton's attention was arrested by the unusual ringing of this singular bell, and upon his return he inquired into the occasion of it. Old Jammy, being called upon, entered into a full statement of particulars, scarcely knowing whether he had acted "rect or wrang," and doubtful as to receiving the smile or frown of this gentleman. However, his truly philanthropic spirit beamed forth from him, upon Old Jammy and his juvenile charge, and finding upon inquiry that he had but a scanty stock of books, he procured him a present supply at his own expense, and rewarded him with a large jannock per week, that is, a loaf of oatmeal, leavened, peculiar to that part of the country.

Mr. Crompton, seeing that the undertaking merited sanction and support, and might be enlarged, waited upon several gentlemen in the neighborhood, who were by him induced to patronize and support that infant cause, which, in a few years was to become such a mighty engine in effecting the moral improvement of all lands. Very soon three branches shot forth from the parent stock, and all in a healthy and prosperous state. Benches and books, and one shilling per day for each teacher, were provided by these gentlemen; and these agents, every Sunday, went through the village and neighborhood to collect the children of the poor, and take them to the schools. Thus did Sunday-schools commence and thus were they carried on in Little Lever.

Little Lever, which is now a populous village, is situated on the road from Bolton to Ratcliffe, about four miles from

the former, and two from the latter. The inhabitants are principally employed in the numerous coal-mines in the vicinity, and are generally poor. The village is also celebrated as the birthplace of Oliver Heywood, who suffered much persecution as an ejected minister. D. NASH.
SOUTHPORT, Conn.

CLING TO THE OAR, BOY!

A gentleman had just fastened his little skiff to a small wharf in a remote portion of one of our seaport towns, after a pleasure sail, and with oar in hand started for his home, when he heard the cry, "a boy overboard." Looking behind him, he saw several little fellows on the wharf, frantic with fear, at seeing one of their mates fallen overboard. To the extent of his speed he ran to the boy's relief. But he, as well as the boy, was unable to swim, and the waters were above his height.

The moment was one of extreme peril; the boy had sunk once, and the tide was gently floating him from the reach of the piers. "Help! help!" he cried, and sank again. Suddenly throwing himself down, the man pushed his body over the edge of the wharf, the boys making fast to his clothes to prevent his being drawn overboard, and reaching the oar out as far as possible, bade the little fellow as he arose, to "catch the oar!" and in an instant, with all the fierceness that the fear of death, and the love of life could inspire, he plunged into his hand, and with his finger-ends caught hold of it.

Almost exhausted, it seemed hardly possible he could retain his hold; but the huzzas of his comrades, and their shouts "Cling to the oar, boy! cling to the oar, John!" and the hope of safety, gave him increased strength and courage, and making a desperate effort, he grasped it with both his hands. The man, rising to his feet, conducted him along the wharf to a point where he could easily reach the solid earth again; and now, weary from his struggles, and drenched with the water, he stood before his rescuer with a brimming heart, and words of thankfulness to him for his efforts to save him from a violent death.

So the cry to every mortal is, "Cling to the oar, boy, girl! cling to the oar, man, woman!" and it should ring in the ears, and pervade the thought of every thinking being. Cast out on this broad earth, surrounded with its temptations and snares, having the world, the flesh, and Satan, for moral and spiritual foes, unless the faith be pinned on Christ, and He be chosen as guide and counselor; unless He shall be clung to as the great oarsman; the cry, "overboard!" will resound through the air, because a mortal has been plunged into the foul sea of sin, and its fearful tide will sweep him on and on, and far down its dreadful current till he is too far away from the sure foundations of truth and virtue to lay hold of its strong promises and redeeming power.

But if fallen, He alone can save; He is the only Deliverer. His cross is reached out for help. It is held within his grasp, and leaving every other help, one must lay hold on it, and cling to it till landed on the shore beyond; for clinging there, though vile from the taint of sin, His blood will wash all its stains away.

The worldly-wise, the vain philosopher, or the easy-going moralist may point to other sources for help, but heed them not. Those are words that will lead to woe; this is the hour of peril. Jesus and His cross must be firmly grasped, else there is no hope. His must be the way, and the salvation, and the prayer, and the faith of every soul must be—

Other refuge have I none;
Hangs my helpless soul on Thee;
Leave, O, leave me not alone;
Still support and comfort me."

"Cling to the oar" then, young man or woman. Perchance the morning days of life may be dark, and the way seem hedged up before you. But, having the heart right with God, the promise to you is that all needful things shall be added. Besides, the great oars of human life, labor and perseverance, are held within your reach, and are for your use; and if they be bravely manned will prove the mightiest of powers for the removal of obstacles in the way of progress.

Has the tongue of evil waged her war against you, and jeopardized your fair fame? Remember, if your cause be just, you have little to fear the consequences. Your spotless character shall be the oar to guide you through the vapory sea of slander, and by and by bring you off conqueror over your foulest enemies.

Have noble impulses inspired you? Have you the consciousness of a heart and zeal to do worthy deeds? Then will the inspiration that has given you those impulses, if clung to, give you the power in the providence of God, to realize all reasonable higher expectations and longings.

Aye, fellow-traveller, "cling to the oar." If you have laid fast hold on truth, whoever you are, wherever you may be, or whatever your position, ill fortune may sweep away the accumulations of years of toil; but let not the heart go asunder; "cling to the oar," man, a better day may yet be coming. But if wealth return not, then a better treasure, a mansion prepared beyond awaits you. Have friends failed you? Then cling to Him who loveth more than the brother can love. Does strength fail, and the eye grow dim? Hope then; thy anchor has been cast within the

veil; soon, free from struggles, and toils, and fears, in the happy beyond—

"you shall bathe your wearied soul,
In seas of heavenly rest,
And not a wave of trouble roll,
Across your peaceful breast." DWINKLE.

EXTRACTS FROM RENAN'S ST. PAUL.

LUKE.

At Troas, Paul, who in this part of his journey does not appear to have followed any very fixed plan, fell into new uncertainty as to the route which he should choose. Macedonia appeared to promise him a fine harvest. It would seem that he was confirmed in this idea by a Macedonian whom he met at Troas. He was a physician, an uncircumcised proselyte, by the name of Lucanus or Lucas. This Latin name would lead us to believe that the new disciple belonged to the Roman colony at Philippi. His rare knowledge in respect to nautical geography and navigation, would, nevertheless, rather lead us to think that he was from Neapolis. The ports, and all the coasts of the Mediterranean, appear to have been remarkably familiar to him.

This man, for whom was reserved so important a rôle in the history of Christianity, as he was destined to be the historian of the Origins of Christianity, and his judgments were, by imposing themselves upon the future, to regulate the ideas to be formed concerning the early days of the Church, had received a rather careful Jewish and Hellenic education. His disposition was mild and conciliating, his soul tender and sympathetic, his character modest and given to self-denial. Paul loved him much; and Luke, on his part, was always faithful to his master. Like Timothy, Luke seemed to have been created expressly to be the companion of Paul. . . . The idea of the "disciple" was never so perfectly realized. Luke is in reality fascinated by the ascendancy of Paul. His good nature, as man of the people, displays itself continually; his imagination always pictures to him, as model of perfection and happiness, that honest man, the real master in his family, of which he resembles the spiritual father; a Jew at heart, accepting the faith with his whole house. . . . His title of physician implies that he had learning, a fact proved by his writings; but does not imply a scientific and rational culture, which few physicians then possessed.

What Luke is, preëminently, is "the man of good-will," the true Israelite at heart, one to whom Jesus brings peace. . . . Everything leads us to believe that Luke was moved by the Divine grace at Troas; that he immediately attached himself to Paul, and persuaded him that he would find an excellent field in Macedonia.

MACEDONIA AND GREECE.

Macedonia is a country placed in the normal conditions of European life, wooded, fertile, watered by large streams, having internal sources of riches; while Greece, meagre, poor, singular in everything, has only its glory and its beauty. A land of miracles, like Judea and Sinai, Greece has flourished once; but it is not susceptible of flourishing again. It has created something unique, which it were impossible to renew. It appears that when God shows himself in a country, He dries it up forever. A land of klephtes and artists, Greece has no longer any original rôle on that day on which the world enters upon the path of riches, industry, and ample perfection. She only produced genius; and one is astonished, in going over it, that a powerful race should have been able to live upon this heap of arid mountains, in the midst of which a valley, with some humidity, a little plain of a kilometre, gives rise to the cry of miracle. Never was the opposition that exists between opulence and high art so plainly visible. Macedonia, on the contrary, will some day resemble Switzerland or the south of Germany. Its villages are gigantic tufts of trees; it has everything necessary to become a country of high culture, of great industry: namely, vast plains, rich mountains, green fields, extensive aspects, very different from those charming little labyrinths of the Grecian situation. Gloomy and grave, the Macedonian peasant has none of the braggadocio and trifling spirit of the Hellenic peasant. The women, beautiful and chaste, work in the fields like the men. One would say that they are a people of Protestant peasants. They are a good, strong race, laborious, sedentary, loving their country, and full of promise for the future.

PHILIPPI.

Embarking at Troas, Paul and his companions—Silas, Timothy, and probably Luke—sailing before the wind, touched the first evening at Samothrace, and the next day landed at Neapolis, a city situated on a little promontory opposite the isle of Thasos. Neapolis was the port of the large city of Philippi, situated three leagues farther in the interior. This was the point where the Egnatian road, which crossed Macedonia and Thrace from west to east, touched the sea. Taking this road, which they were not to leave until they reached Thessalonica, the apostles mounted the staircase paved and cut in the rock which overlooks Neapolis, crossed the little chain of mountains which forms the coast, and entered upon the beautiful plain, in the centre of which the city of Philippi looms up on an advanced promontory of the mountain.

This rich plain, the lowest portion of which is covered with a lake and marshes, communicates with the basin of the Strymon, behind the Pangeus. The gold mines, which, in the Hellenic and Macedonian period, had made the reputation of the country, were now almost abandoned. But the military importance of the position of Philippi, locked between the mountain and the marsh, had given it a new life. The battle which, ninety-four years before the arrival of the Christian missionaries, had been fought at its gates, was for it the cause of an unexpected splendor. Augustus had established one of the most considerable of the Roman colonies there, with the *jus italicum*. The city was much more Latin than Greek. The Latin was the common lan-

guage there. The religions of Latium seemed to have been transported thither in their entirety. The surrounding plain, sown with burghs, was, at the epoch of which we are now speaking, likewise a sort of Roman canton thrown into the heart of Thrace. The colony was assigned to the Volturna tribe. It had been principally formed from the debris of Antony's party, which Augustus had cantoned in these latitudes. There were portions of the old Thracian stock mingled with them. At any rate, they were a very laborious and religious people, living in order and peace. The brotherhoods were flourishing there, particularly under the patronage of the god Silvanus, who was considered a sort of tutelary genius of the Latin rule. The mysteries of the Thracian Bacchus covered elevated ideas on immortality, and rendered familiar to the population the images of a future life and idyllic Paradise, very similar to those which Christianity was to spread. Polytheism was, in these countries, less complicated than elsewhere. The religion of Sabazius, common in Thrace and Phrygia, in close connection with ancient Orphism, and attached again through the syncretism of the period to the Dionysian mysteries, contained germs of Monotheism. A certain taste for infantile simplicity prepared the way for the Gospel. Everything points to honest, earnest, and mild customs. One feels himself in an atmosphere similar to that which gave birth to the bucolic and sentimental poetry of Virgil. The plain, ever verdant, presented the varied cultivation of vegetables and flowers. Fine springs, gushing out from the foot of the mountain of golden marble, spread, when well-directed, richness, shade, and freshness. Groups of poplars, willows, fig-trees, cherry-trees, and wild vines breathing out the most delicious odor, hide the streams which flow on every side. Elsewhere, fields inundated, or covered with high reeds, contained herds of buffalo, with dull white eyes and enormous horns, their heads alone above the water; while bees, and swarms of black and blue butterflies whirl about the flowers. The Pangeus, with its majestic summits covered with snow till the month of June, advances as if to cross the marsh and join the city. Beautiful chains of mountains close in the horizon on all the other sides, only leaving one opening, through which the sky escapes and shows us, in the clear distance, the basin of the Strymon.

BISHOP'S EARLY CHRISTIAN LIFE.

This evening is the fifty-sixth anniversary of my adoption, which was preceded, however, by long and painful anxieties, bordering alternately on hope and despair. My conviction that I was in a sinful, lost, and helpless condition began in the winter of 1811-12. One year was spent in solemn reflection upon the question, what should I do to obtain relief? It occurred to me it was unsafe and unwise to spend my life in counting the cost; that I should act promptly. In February, 1813, began to pray. I had often attended public worship, and conformed to the order of the meeting by kneeling in prayer time, but never prayed myself. At first the thought of speaking in person to the Almighty God caused me to feel very awful, though done in secret. My purpose at first was to be religious, but keep it to myself, which soon became embarrassing. When I heard the Gospel, it so affected me that I could not conceal my tears and agitation; and when with my youthful companions I had to do as they did, and as I had done previously, or they would learn that I was penitent. To avoid this difficulty, I saw plainly that I must change my plan and act openly. This implied separation from the irreligious and union with the Church. But what Church? became the question with me. I was raised among the Baptists of West Virginia, and never heard a Methodist preach till I was about fifteen years old. Their earnest manner, however, suited me best. I borrowed a Discipline, read and liked it, and, after comparing it with the New Testament, said to myself, the Methodists are the Lord's people, and I will join them, if they will let me. I made no pretension then to saving faith. There was circuit preaching three miles from our residence, by Rev. Samuel Brown. In August, 1813, I went to hear his valedictory in a private house much crowded. The text was, "Come, for all things are ready." The sermon was so pointed and personal, that I said to myself, "Who has been telling the preacher about me?" But remembering that I had kept my own thoughts to myself, I then concluded the minister must be providentially directed. I intended that day to stay in class-meeting and there join. Sermon ended, Mr. Brown said, "Having to preach elsewhere to-day, there is not time for class-meeting; but, as this is my last day here, before we close I feel it my duty to open the door of the society for any who may wish to join," and began to sing:

"Jesus, my all, to heaven is gone!"

It was a cold, dull time then; no one had joined for a year and a half. I was not familiar with their usages, but seeing Robert Casebault, the class-leader, I asked him could I join now? "Certainly; all you have to do is go forward and give your hand to the preacher;" which I did, to the astonishment of all present. Now, suppose a man lost in the forest three days, without food or shelter, and never expected to see home or friends again, but suddenly finds himself at home and among his friends, and you can form a just idea of my feelings that day. And I have felt at home with the Methodists ever since. Still I was not saved, was only a penitent seeker of salvation, and as such resolved to leave no means untried. In October, brother Casebault having removed to Ohio, the new preacher, Rev. John Cord, appointed me class-leader, which I did not dare to refuse, though to me it seemed like "the blind leading the blind," with fear that "both would fall into the ditch." Yet I went forward as well as I could with my responsible work. In November I found some relief, some gleam of hope and joy, but could not hold it, and therefore did not claim to be converted. On Christmas day, 1813, there being no minister in our neighborhood, brother Thomas Buffington, an exhorter, held public service and called on me to close by reading a hymn and prayer. This done, he said to me, "Let us have meeting at father's to-night." I replied, "Just as you like." And said he, "Will you exhort?" I said, "Yes, if you think it best." He then announced: "Prayer-meeting

at father's this evening, and brother Morris will exhort." Curiosity was up, and a crowd attended, filling several rooms and the halls leading to them. I spoke to the people some forty or forty-five minutes, with uncommon liberty and power, and when I ceased speaking I was exceedingly happy; "the Spirit was sent forth into my heart," and bore witness with my spirit that I was born of God. I felt like old things had passed away and all things had become new. I enjoyed the direct witness of the Spirit for several days together that I was a child of God by adoption, and an heir of heaven, and rejoiced continually. From that day to this I never doubted that I was then converted, but through unfaithfulness have often been in doubt as to my present acceptance.

T. A. MORRIS.

SALUMBRIA, Dec. 25, 1869.

Western Christian Advocate.

Christ has practically loved us at all times. It is not long ago that you and I were slaves to sin, we wore the fetters, nor could we break them from our wrist. We were held fast by evil passions and worldly habits, and there seemed no hope of liberty for us. Jesus loved us at all times, but the love did not let us lie prisoners any longer. He came and paid the ransom price for us. In drops of blood from His own heart He counted down the price of our redemption, and by His eternal Spirit He broke every fetter from us, and to-day his believing people rejoice in the liberty wherewith Christ makes them free. See how practical His love was! He did not leave the slave in his chains and let him remain a captive, but He loved us right out of our prison-house into a sacred freedom. Our Lord found us not long ago standing upon our trial. There we were prisoners at the bar, we had nothing to plead in our defense. The accuser stood up to plead against us, and as he laid many charges and heavy, we were not able to answer so much as one of them. Our great High Priest stood there, and saw us thus arraigned as prisoners at the bar; He loved us, but O! how efficient was His love — He became an advocate for us; He did more, He stood in our place and stood where the felon ought to stand. He suffered what was due to us, and then, covering us with His perfect righteousness, He said before the blaze of the ineffable throne of justice, "Who shall lay anything to the charge of God's elect? It is Christ that died, yea, rather, that hath risen again." He did not love the prisoner at the bar and leave Him there to be condemned; He loved him until this day we stand acquitted, and there is therefore now no condemnation to them that are in Christ Jesus. Believer, lift up your heart now, and bless His name who hath done all this for thee. — SARGEON.

WHEN MARY WAS A LASSIE.

The maple-trees are tinged with red,
The birch with golden yellow;
And high above the orchard wall,
Hang apples, rich and mellow;
And that's the way, through yonder lane
That looks so still and grassy,
The way I took one Sunday eve,
When Mary was a lassie.

You'd hardly think that patient face,
That looks so thin and faded,
Was once the very sweetest one,
That ever bonnet shaded;
But when I went through yonder lane,
That looks so still and grassy,
Those eyes were bright, those cheeks were fair,
When Mary was a lassie.

But many a tender sorrow,
And many a patient care,
Have made those furrows on the face
That used to be so fair.
Four times to yonder church-yard,
Through the lane, so still and grassy,
We've borne and laid away our dead,
Since Mary was a lassie.

And so you see I've grown to love
The wrinkles more than roses;
Earth's winter flowers are sweeter far
Than all spring's dewy posies:
They'll carry us through yonder lane
That looks so still and grassy,
Adown the lane I used to go
When Mary was a lassie.

Monthly Religious Magazine.

AFRICAN CUSTOMS.—Among the things worthy of notice which Mr. Craft saw in Africa, was the body-guard of "Amazons," women trained for war, maintained by the King of Dahomey, which have been mentioned by earlier travellers, but by many esteemed mythical. He described also a curious ceremony which always took place when a stranger was introduced to the great chiefs of the region through which he travelled. A servant brings bottles and glasses, that the host and guests may drink together. Before helping any one, however, the servant fills one glass with water, pours it successively into all the glasses that are to be used, and then drinks it, to show that the glasses have no poison in them. All the glasses are then filled with water, of which every one is expected to partake, this being an emblem of the purity and sincerity of the intention of the parties towards each other. Then stronger liquids are poured; but the guests, after touching glasses with their neighbors, and putting the liquid to their lips, may, if they choose, hand it to be drunk by some of the servants or subordinates who stand behind them.

BACON'S THOUGHTS.—It is as natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other. He that dies in an earnest pursuit, is like one that is wounded in hot blood; who for the time scarce feels the hurt; and therefore a mind fixed and bent upon somewhat that is good, doth avert the colours of death; but, above all, believe it, the sweetest canticle is, "Nunc dimittis," when a man hath obtained worthy ends and expectations.

The Christian believes himself to be a king, how mean soever he be: and how great soever he be, yet he thinks himself not too good to be a servant to the poorest saint.

The contradiction of tongues doth everywhere meet with us out of the tabernacle of God, therefore whithersoever thou shalt turn thyself, thou shalt find no end of controversies except thou withdraw thyself into that tabernacle. Thou wilt say it is true, and that it is to be understood of the unity of the Church; but hear and note; there was in the tabernacle the ark, and in the ark the testimony, or tables of the law; what dost thou tell me of the husk of the tabernacle without the kernel of the testimony; the tabernacle was ordained for the keeping and delivering over from hand to hand of the testimony. In like manner the custody and passing over of the Scriptures is committed unto the Church, but the life of the tabernacle is the testimony.

Men ought to take heed of reading God's Church by two kinds of controversies; the one is, when the matter of the point controverted is too small and light, not worth the heat and strife about it, kindled only by contradiction; for, as it is noted by one of the Fathers, Christ's coat indeed had no seam, but the Church's vesture was of divers colors; whereupon he saith: "in the vestment there may be diversity, but no schism;" they be two things, unity and uniformity. The other is, when the matter of the point controverted is great, but it is driven to an over-great subtilty and obscurity, so that it becometh a thing rather ingenious than substantial.

A man that is of judgment and understanding shall sometimes hear ignorant men differ, and know well within himself, that those which so differ mean one thing, and yet they themselves would never agree. And if it come so to pass in that distance of judgment which is between man and man, shall we not think that God above, that knows the heart, doth not discern that frail men, in some of their contradictions, intend the same thing, and accepteth of both? The nature of such controversies is excellently expressed by St. Paul, in the warning and precept that he giveth concerning the same, "avoid profane and vain babblings, and oppositions of science, falsely so called." Men create oppositions which are not, and put them into new terms so fixed, as whereas the meaning ought to govern the term, the term in effect governeth the meaning. There be also two false peacees, or unities; the one, when the peace is grounded but upon an implicit ignorance; for all colors will agree in the dark: the other, when it is pieced up upon a direct admission of contraries in fundamental points: for truth and falsehood, in such things, are like the iron and clay in the toes of Nebuchadnezzar's image; they may cleave, but they will not incorporate.

The ways to enrich are many, and most of them foul: parsimony is one of the best, and yet is not innocent, for it withholdeth men from works of liberality and charity. The improvement of the ground is the most natural obtaining of riches; for it is our great mother's blessing, the earth's; but it is slow; and yet, where men of great wealth do stoop to husbandry, it multiplieth riches exceedingly.

The Christian Witness thus happily describes the conflict in the Episcopal Church. There is no doubt which in the end will win. Bible faith will subdue Bibleless form.

A great crisis is upon us, and it is worse than useless to ignore and despise its solemn issues. It is a policy most fatal and destructive. The wise pilot, guiding the helm of some gallant ship, as he marks the tokens of the rising storm, unobserved perhaps by more careless eyes, will at once begin to prepare the vessel to meet the buffeting of wind and waves, that she may ride securely on the bosom of a tempest-tossed ocean.

Two conflicting elements are struggling within her fold. Two great schools, historic schools, coming down from the days of the Reformation, live and labor and contend side by side. Call them by whatever names we please — Evangelical and Sacramentarian or High Churchmen and Low Churchmen — they exist as most marked and distinctive schools, representing different conceptions of the Gospel and the Church of God, of the method and the means of salvation. It is upon the central and vital doctrine of justification that these schools divide most surely. "We disagree" says Hooker (of the Church of England in her attitude to Rome), "about the nature of the very essence of the medicine whereby Christ cureth our disease." And our difference with our brethren of the churchly school is on this point scarcely less wide and vital. With them BAPTISM is the sole instrument of Justification: with us it is FAITH alone. That saintly Evangelical man, Dr. Wm. Marsh, in the early stages of the Tractarian controversy, sent to one of the leaders of that movement at Oxford this summary of his belief on this great point:—

That we are justified —

FREELY by Grace (Romans iii. 2.)

MERITORIOUSLY by Christ (Romans v. 19.)

INSTRUMENTALLY by Faith (Romans v. 1.)

EVIDENTIALLY by Good Works (James ii. 26.)

The paper was returned to him with the third sentence struck out, and the following substituted, "Instrumentally by the Sacrament of Holy Baptism."

It would be difficult to find the contrast between the two schools more definitely stated. Hence the earnestness of the struggle around the Baptismal Office. To the one side Baptism is the instrument of justification and conveys to adult and infant alike the pardon of sin, the new birth. To the other Baptism is the sign and seal of the great blessing received through faith alone.

AN ABUNDANT ENTRANCE.—Let us not be satisfied merely to be admitted into the kingdom of heaven. The apostle tells of an "abundant entrance." Some seem to be foolishly striving to see how near they can approach to hell and escape it! Rather let us covet earnestly the best gifts in the spiritual kingdom, and seek for that abundant entrance which may be obtained.

For the Children.

GOLDEN THORNS.

BY MISS ANNA WARNER.

"And some fell among thorns; and the thorns sprang up and choked them."

CHAPTER X.

The winter set in early. A few more bright days, a mere touch of Indian summer, and then the wind, and the clouds, and the snow, seemed to take possession. Early and late the farmer and his men pressed on the outdoor work, and early and late wrought the farmer's wife at her indoor occupations. Pumpkin pies, and hulled corn, and baked apples, took the place of summer dainties, and were just as welcome to the owner of all this abundance; the big wheel spun merrily round, throwing off its blue yarn for stockings, and its clouded mitten yarn, and its finer white thread for the use of Mrs. Graves herself. With all her wonted skill, and thrift, and industry, she kept everything under way; and the house and farm had never looked more smiling and prosperous. Was the mistress of the house as smiling as ever? Farmer Graves sometimes asked himself the question, and could not tell. He would have been in no doubt had he seen her when she was alone. For often then, there was a shadow of thought upon her face, and her eyes gave wistful glances through the shut windows; and the loaded tables, and filled store-rooms, and heaped up bins, sometimes called forth a sigh that was very deep and real. Loaded wagons or sleds went weekly to the village market-place; and cattle were driven away for sale, and prancing horses left the barn-yard with new owners; and on them all, Mrs. Graves seemed to see written — "Low interest." "A bad investment." Who would be the better of all this money that was daily coming in? — not even themselves, for they had enough before. And the snow lay deep on the smooth fields, and the wind roared and raved round the well built farm-house, trying in vain to get in. But at Vinegar Hill? — Mrs. Graves shivered sometimes as the thought came over her, and the farmer would pile on more wood, and say, —

"Why 'Lizy, you're cold!" and she would answer "No," and make her knitting-needles fly till they were a mere twinkle in the firelight. She kept her word well, and never even mentioned Vinegar Hill till that month was over. Nor indeed after then, having little heart to do it any more. If she had had her will, half the turkeys on the place would have gone to the children among the bushes; but they went to market instead; and the others came, one by one, upon the farm-house table, cooked just as the farmer liked them, and bearing no token of the sighs with which they had been basted. Mrs. Kensett had gone back to town for the severe weather, and the farmer's wife thought and thought of Molly Limp, sick, alone, perhaps even already taking her flight "way off!" beyond snow and storm and winter. Or, if on earth still, were that child's bare, weary feet walking in paths of love and knowledge, where her own busy and happy steps had never entered? Once or twice she did try for another expedition to Vinegar Hill, pleading the sick child's need; but the farmer had no mind to cross lances again with any of those young Arabs. He was always "threshing," or "chopping," or "hauling wood;" apples or potatoes or pork or wheat were always in the way; and the sturdy farm teams went merrily on through the snow to mill and to market and to the forest, but never even tried to break the road to Vinegar Hill. The white drifts lay there unstirred, and the farmer's wife looked wistfully across them, and wondered what might be going on beyond. Then she grew restless and superstitious; eying the money her husband brought home as if it were already rusted, and shaking out her closet stores every week or two, with a sudden fear of moths.

"Do you have much bother with 'em?" she inquired of little Mrs. Coon one day at "Society." And the shy doer of kind deeds answered with a laugh that moths never could find anything to eat in her house.

"'Tain't full o' waste things, you know," she said, in explanation. "He's well enough off, too, and there's enough comes into the house, — but I tell him I never can keep a thing ten minutes if I ain't wearin' it. And not always then! That's the best way I know to air your goods," said Mrs. Coon, with one of her sudden blushes. "Put 'em on poor folks, and it'll get done to purpose."

Doubtless that was the best way! — if one only could! as Mrs. Graves thought to herself. What had come over her husband lately? he was not used to be so close-handed. Had his views changed? or was it hers? It seemed sometimes as if he thought she was in league with all Vinegar Hill against his purse. Yes, he had changed. "The thorns sprang up with it," — there was a deep truth in that, which his wife did not know.

Neddy Flint had made the most of his load of cake, not only in the way of eating, but also of talking. And by degrees, the story — drifting about in the hamlet, and magnified now by the addition of a ham and two loaves of bread — came to the ears of Peter Limp's father. Things had gone ill with the man of late, his thirst for drink increasing as his funds ran low. Everything available had

[Entered according to Act of Congress, in the year 1870, by ANNA WARNER, in the Clerk's Office of the District Court of the District of Massachusetts.]

passed into the hands of James Dodd, until little remained in the house but wife and children; and now, as they were not salable, Limp thought to turn them to account in another way. Neddy Flint's story had started a new idea.

And so it was, that towards the end of a stinging January day, Mrs. Graves saw a strange little procession approaching the house — if procession that might be called which consisted of only two. A tall, thin boy, in trousers much too short, and jacket to match, with the veriest wreck of old boots on his feet. Slowly toiling on, for the snow was deep and dry as sand, he dragged behind him a rough sledge, on which was a basket, and a little bundle of rags, and face. So it seemed to Mrs. Graves as she looked out. In another second, she was at the door.

"What in the world have you got there?" she cried out. "Is that a child?"

"Guess likely," said the boy, pausing to take breath, "seem' it's Moll."

"But you'll kill her dragging her about in this weather," cried the farmer's wife again, as she looked at the little face which was almost as white as the snow-drifts.

"And father'd kill her if she didn't come," answered Peter, "so it's take yer choice, and not pay nothin' extra."

Mrs. Graves darted down to the side of the sled, and picking up the little bundle bore it back into the house.

"Are you frozen to death, child?" she said.

"I've cold," said Molly, through her blue lips. Then rousing herself —

"O Peter! we mustn't stop! we must hurry! Mother'll be so cold!"

"Where is your mother?" said Mrs. Graves, who had the child in her lap, and was trying to disentangle her from a mass of patches and patchwork that made Molly look as if she were packed in a rag-bag. "Is she out, too?"

"She's home," said Peter, "and that's her petticoat. She put it round Moll, unbeknown to father, when we started."

"And O, she'll want it so bad!" cried little Molly, trying to work her way down to the floor.

"She won't care," said Mrs. Graves, with a sudden assumption of motherly knowledge, "sit still, child. What did your father try to freeze you to death for?"

"He'd drunk up all there was in the house," said Peter, "and o' course he can't never stand that. And then Molly and me was started off to find somethin' some place else."

"Do you mean he sent you out to beg?" said Mrs. Graves.

"Guess he warn't partic'lar as to how we got it," answered Peter with a laugh. "But there ain't much lyin' round now, without it's snow."

Mrs. Graves was quite beyond words. She set Molly down in the chair, and brought out bread and bowls, and warmed some milk; making the children eat a good hearty meal, watching them pitifully the while, and quite at her wit's end what to do.

"And if I were to dress Molly all up warm," she said, "would your father take the things away?"

"Swaller 'em afore you could count three," said Peter, expressively. "Why, he'd drink up that 'ere petticoat, if he could once get a hold on it."

"We've got to take it in careful," said Molly, with an anxious look.

"Goin' to hev more snow, 'Lizy," rang out a cheerful voice at the door, and in came Farmer Graves, stamping his feet to clear them from a share of the white drift, and bearing two foaming pails of milk. The thin, half-clad children looked at the pails, and at him, with a wistful admiration that again took from the farmer's wife all power of speech. She stood by Molly, choking down her tears as best she might. The farmer's brow clouded a little.

"Didn't know as ye had company," he said, "or I wouldn't hev come in so unceremonious. Be they goin' to stay to supper?"

And Mrs. Graves, with her quick woman's instinct, answered, —

"No, I've given them some bread and milk." Then, self-control giving way a little, —

"O Ahab!" she cried softly, following him into the pantry, "mayn't I keep the little one all night?"

"S'pose she gets sick afore morning?" said Mr. Graves, handling the heavy pails as if they had been toys. "What then?"

"Then I'll take care of her!" said Mrs. Graves, boldly.

"Think likely you would," said the farmer, dryly, "and afore the next night, you'd have the extra pleasure o' takin' care o' the hull family. Never know where you'll stop, if you begin feedin' crows."

"But, Ahab" — urged his wife.

"You just run back into the kitchen, and see they don't put that in their pockets," said Mr. Graves, "and I'll come t'ye."

So Mrs. Graves went back, and held out Molly's poor little feet to the fire, and bade Peter come nearer and warm himself well, thinking busily how she could do.

"Ahab," she said, as her husband came from the pantry, not waiting for him to speak; "they'll freeze to go home so, at least the little one will; it's growing colder and colder. And their father drinks up everything they get, and how in the world shall I manage?"

Vexed as he was, the farmer could not help chuckling, privately, at the neat way in which his wife had drawn him in.

"Bless ye, 'Lizy," he said, "they're used to it! Didn't freeze comin', did ye?" he added, bending down by Molly, "and 'tain't no further back." But getting a good look at the child's face, Farmer Graves straightened himself up again hastily, his own face very grave indeed.

"What d'ye ask me for?" he said, with a vexed sort of protest in his voice. "How kin I tell? Drinks it all up, does he? I wouldn't wonder. Kin't ye give 'em a little for him to drink up, and a good deal to hide for 'emself?"

Mrs. Graves clapped her hands, in a sort of struggle of tears and laughter.

"You're just the best Ahab that ever was!" she cried. "Now if I can only manage to do it!"

"That's easy," said Peter Limp, bringing his experience to bear. "We'll take somethin' in hand, yer see, and then lose the 'tother things by the way, to find 'em agin, when father's off to old Dodd's."

"He's used to the business!" the farmer muttered, his face clouding over. "Come, 'Lizy! hurry up! 'Tain't exactly the time o' day to count your fingers. Time they was right off."

In haste, with dim eyes, Mrs. Graves ran hither and thither, giving the children bread and meat to take in hand, and yet more both of food and clothes, to be 'lost' by the way.

"The moths won't ever get this!" she thought, joyfully, as she wrapped a warm cloak round Molly, bidding her be sure and keep it out of her father's sight. Then lifting the child in her arms, she carried her out to the little sled, and packed her on it in the best way she could. And the farmer followed helplessly, and looked on. When his wife once took things into her own hands, he was no match for her.

The weather had changed for the worse. Dull, gray clouds hid all the sky, and the wind blew fitfully across the drifts, bringing flurries of dry snow. Laboring on through the gathering night went the little sled; a mere speck at first upon the white, and then beyond ken altogether. But even then, the farmer's wife stood looking.

"I've done all I can!" she said to herself. And then Mrs. Kensett's words came back to her, bringing a sense of comfort, and with a strange, new eagerness she ran away to her room, to lay off the burden of all that she could not do upon the Lord.

"Well got along with, 'Lizy," said Farmer Graves, as he stirred his cup of smoking tea. "If I'd been a half hour late to-night, you'd hev had 'em on your hands, and no mistake. It's snowin' now, right down; and so dark you kin't tell which is sky, and which ain't. And if there's anybody in town makes better shortheaks than these be," added Mr. Graves, helping himself liberally, "I'd like to know it."

"He that receiveth seed among the thorns is he that heareth the word; and the tares of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful."

ENIGMA No. 2.

I am composed of 45 letters.

My 12, 3, 2, 9, was one of Isaac's sons.

My 8, 33, 22, 36, 1, 45, is a garment.

My 10, 25, 1, 6, 20, 21, was one of Jacob's wives.

My 34, 36, 4, 20, is an instrument of music.

My 30, 29, 38, 28, was one of the patriarchs before the flood.

My 37, 5, 2, 13, 11, is a kind of furniture.

My 40, 35, 32, 40, 39, 19, was the son of Amoz.

My 17, 38, 18, 42, 23, 12, 44, is a kind of tree.

My 31, 16, 37, 44, 2, was a prophet.

My 43, 32, 28, 24, is a part of the body.

My 15, 32, 3, 43, 14, 23, was the son of Immer.

My 3, 25, 41, 27, is a part of the earth.

My 23, 7, 45, is a kind of grain.

My whole was found in Psalms.

IRA H. COLLINS.

ANSWER TO ENIGMA No. 1.

"That all men should honor the Son even as they honor the Father."

THE VOICE OF A COLD. — We will introduce to the reader Mr. Jones, who will explain himself: — "By dabe is Jodes — Daddle Jodes. I ab the bost biserable bad under the sud. I ab eterdally catchig cold, so that I dover cad talk plaid. I tried everythig id the world to preved it; subber ad winter, it is all the saba. I breathe through by bouth frob Jaduary to Deceber, frob the begiddig to the edd of the year. I've tried every systeb of bedicid, but id vaid. All kides of teas, brobs, ad old wibbed's dostrubs have bid tried; I've swallowed edough of theb to drowd be; but it's do use. Dothig udder heaved cad keep by feet warb; dothig keep be frob catchig cold." Jones went to serenade his lady love, and sang after this fashion: —

"Cub, O cub with be,
The hood is beagib;
Cub, O cub with be,
The stars are gleasib;
And all around, above,
With beauty beagib;
Boodlight hours are best for lub."

How very like some men are to drums. Their voice is so incidental to the outward tap, and their reverberation comes so equally from opposite sides, that we are never able to look at them without seeing hollow, sonorous sheepskins, where once we believed in autonomy of voice. — *The Baltimore Christian Advocate.*

Correspondence.

IRISH METHODISM.

I believe Methodism on this side the sea is on the eve of a great controversy. I believe the seeds thereof were sown in the last English Wesleyan Conference, when the Rev. Thomas Hughes was censured for writing his book on class-meeting. The Conference did a very unwise and inconsistent act. That assembly cannot do now what it might have done twenty years ago. Its arbitrary and oligarchical character is greatly modified and mollified. The ruling power is no longer concentrated in and exercised by a London clique. Young men express their views now freely without fear. The Conference is assuming importance in the judgment of those who are without, and its opinions are respected by those in high places. The Rev. James Tobias, the Secretary of the Irish Wesleyan Conference, was one of the chosen representatives to the English Conference. He was the senior member of the deputation. When he returned he furnished to the *Irish Evangelist* a long and very able article on the proceedings of the Conference. Mr. Tobias, very intelligently and with surprising liberality, says: "Will not the day soon come when the Conference popular will consist of a convocation of the ministers and the laymen who have been chosen to act in its committees, whose duty it will be to receive the reports of all committees, including one consisting of the ministers, charged with the purely ecclesiastical questions connected with ministerial status, and by their ultimate deliverance on them, determine how far they are valid and binding? There is nothing in the construction of the Legal Conference to forbid this. That body, however constituted, has its sole use in enabling us to take a stand in a court of law in any case in which an appeal to such courts may become necessary, and that use it still would have, should even such a change take place as we venture to dream of. Of one thing many are well-assured—they dream indeed, who think of maintaining for another generation, in a purely clerical body, the governing power of any Protestant Church in Europe." Such statements from Mr. Tobias are unusually significant, and indicate an approaching change in the constitution of the Conference. The less able and less liberal ministers who are inordinately ambitious of sacerdotal power, will antagonize Mr. Tobias's views very bitterly. Indeed they have already raised a nest of hornets, but Mr. Tobias is not so easily intimidated as some small men imagine.

In reference to the discussion on Mr. Hughes's book, Mr. Tobias pertinently observes: "The question which it discusses must, however be settled, and soon, and it ought to be generously. Methodism cannot continue to be only a *select society*, and claim the privileges and considerations of a Christian Church; and though the Scriptures no doubt do clearly teach that Christian communion, or fellowship more intimate than can be realized at the sacramental table, is of the very essence of Christianity, and will be sought for by every thoroughly awakened spirit, few men will maintain that that form of it known amongst us as class-meeting, is absolutely binding on a Christian man. Of course we have a right to assert in strong terms the value of that form of Christian fellowship, and our history will justify the strongest we can use, and also to make it the condition of membership in our societies; but after all that, there are numbers connected with us who fear God, who work righteousness, who wait habitually on our ministry of the word, who unite with us in the communion of the body and blood of Christ, and who therefore have a just claim to be recognized as members of the Church. If not, let us give up all pretension to be considered a Church of Christ. A good many think that Mr. Hughes had something on the wrong side of justice meted out to him." These are manly and weighty words. They will bear their fruit. Dr. Osborne desired that Mr. Hughes should be expelled. Poor Dr. Osborne! he has outlived his influence. He attained to eminence by becoming the minion of the late Dr. Bunting. After Dr. Bunting's death he became a common man in Conference, and took his own level. Now he talks, but his talk is so much idle words. Nobody heeds it, and even the young men flout his opinions as too mediaeval and antiquated for the ordinary respect which the words of old men generally deserve. William Arthur also favored the expulsion of Mr. Hughes. But he was overruled by the good sense of the assembly.

The article of Mr. Tobias has created wide-spread alarm. The Rev. Joseph William McKay writes to the editor of the *Irish Evangelist* in reference to the article thus: "I must request an opportunity of expressing my dissent and disapproval both as to its sentiments and style generally." Fortunately, the weight of Mr. McKay's protest is justly diminished by the fact that the Rev. gentleman does not know how to spell properly the words he uses. He ought to purchase Webster and study him. As an illustration, he writes disapproval thus: disapproval. The editor of the *Irish Evangelist*, in which such an error was permitted to appear uncorrected, is a D. D. You must, therefore, at once perceive the honor that Dickinson College conferred upon itself when it made William Crook a D. D. The Doctor (?) was informing his readers of the fact that the great and good Thomas Binney of London had retired from public ministerial life some time ago, and he alluded to Mr. Binney as the "foremost man in modern descent." I am really pleased that Dr. Crook is likely to be arraigned for permitting the article to appear in the *Evangelist*, although it is an admirable and excellent article, and one which I fully and cordially endorse. The *Irish Evangelist* is a reproach to the intelligence and talent of Irish Wesleyanism. Its editor has studiously

excluded from its columns all manly criticism, and has invariably played the parasite *ad nauseam*. I have known him to eulogize the performance of men in the columns of the *Evangelist*, when he differed in his private judgment from every word he wrote. The intelligent laymen of Irish Wesleyanism do not read his paper. They have a thorough contempt for its fulsome toadyism. Those of them who do subscribe for it never look at it. If Dr. Crook had conducted the paper on the principles of candor, justice, and independence, he might have made it a power for good, and it would have been issuing now weekly, and have been patronized and appreciated by the connection.

But Mr. McKay is not the only protester against Mr. Tobias's article. The Wesleyan ministers of Belfast, at their last monthly meeting, framed, passed, and published the following resolution:—

"That having read a communication in the October number of the *Irish Evangelist* entitled the 'Irish Conference,' in which is opened a number of questions affecting the discipline, ordinances, and constitution of our Church, we feel called upon to state our judgment that it is both unconstitutional and injudicious to treat these important subjects in such a manner, and to express our surprise and regret at the publication of the article."

WILLIAM P. APPLEBY, LL. D., Chairman.
WILLIAM HOYT, Secretary.

The ministers of Belfast have rendered themselves very ridiculous. Do they imagine that they can suppress free thought and free discussions; can they for a moment imagine that the constitution of Methodism cannot be improved? Will they attempt to ape the infallibility arrogated by the Church of Rome? It would indeed even seem so. And who are they? Do they compose the cream of the intelligence, scholarship, and ability of the Irish Wesleyan ministry? Dr. Appleby is a learned man and an able man. He was educated at Trinity College, Dublin. I am indeed surprised that he should be the chairman at a meeting where such a ridiculous resolution was passed. But Dr. Appleby is the only man of scholarship who was at the meeting. William Arthur is a good man, an influential man, an able man, but he cannot be called a scholar. The majority of the others who composed the meeting are young men without even mediocre mental ability, and therefore the resolution condemning Mr. Tobias's article is superbly silly. It will hasten the controversy. The *Methodist Recorder* and the *Watchman* studiously keep English Wesleyans in the dark in reference to the progress and success of Lay Delegation with you. This is not fair. They ought to be well posted up in all American Methodist intelligence. Nothing should be kept back. The constitution of the Conference must be changed. The inevitable ought, therefore, to be looked in the face fairly, fully, and honestly. Wesleyanism has no cause to fear investigation. Criticism ought not to be shirked, but fearlessly challenged. Quacks and charlatans may dread investigation, but real men, *bona fide* men, have nothing to apprehend. I have thus advised you and the readers of your paper, of an impending crisis which is collecting, and which will, I believe, agitate the entire Methodism of Great Britain and Ireland from centre to circumference. If properly controlled it will greatly increase the efficiency and success of Methodism.

Our Book Table.

MISCELLANEOUS.

A PHYSICIAN'S PROBLEMS, by Charles Elam, M. D. (Fields, Os-good, & Co.) is one of those doctor's books, which are always full of morbid facts and more morbid theories. It is very interesting, and not very reliable. It falls into the general, well-nigh universal error of the school that everything can be physically explained or controlled. Socrates' Demon, or guiding spirit, in which he confided implicitly, he says was his clear head; while Socrates himself denounces any such conclusion. So is Pascal's vision frittered away; yet both might have been spiritually illumined. The body and mind are one, and as in Phillips's husband and wife the husband is that one, so is the body. It controls the mind; and a heap of facts are brought forward to show how a healthy body is essential to a healthy mind. A bigger pile could be raised of a contrary sort. A slight dose of another doctor's prescription, "Religio Medici," would do these savans good. The book is worth reading and criticizing, which is not always the case. It has many interesting facts and practical suggestions that are profitable, if we always remember that there are more things in heaven and earth than are dreamed of in purely material philosophy.

JAMESTOWN OF PENNAQUID. A Poem, by Mrs. Maria W. Hackelton. Read on the site of Fort Frederic, on the Reception of the Committee of the Maine Historical Society, by the Citizens of Bristol, Aug. 28, 1869. Published under the direction of the Society. Hurd & Houghton. A very pretty little memorial volume is this, with a liberal historical preface, and a neat historical poem. Mrs. Hackelton has happily sketched pioneer life in her poem, and brought the wild shore and wider waves of her State into modulated verse. This closing stanza is an example of the whole:—

"Smile on, fair river, flowing to the sea,
And chant, O sea, your anthem evermore;
Seasons shall roll, and human life shall be
Golden with hope, as life hath been before;
The sacred records of the dead remain,
And faithful history calls them from the past;
Their feet shall tread, with ours, the distant plain,
Whose shining space outspreads, sublime and vast."

CHILDREN'S BOOKS.

FIRESIDE ANGEL, and RAINY DAY AT HOME, by T. S. Arthur (D. Lothrop & Co.), are pleasant stories by this healthful children's writer. THE MAPLEVILLE BOYS (Philadelphia: Alfred Martien), tells how boys were guided by a good doctor from sin to righteousness. SNOW-DREIFTS (Presbyterian Board of Publication) is a religious and temperance tale, of a children's pattern. THE WILLIAM GAY SERIES (Hurd & Houghton) are the exceedingly practical and valuable stories of Jacob Abbott on boy's life in the four seasons.

They are among the very best of boy's books, instructive and entertaining. THE ITALIAN GIRL (Presbyterian Society), is a good and true story of how a wandering singer from Italy became converted, and helped bring others to Christ. HOW JENNIE FOUND AND THANKED THE LORD (Carter Bros.), is a sweet story, in verse, of a beggar girl finding Jesus, and leading others to Him. Its rhyme is a novelty in children's literature.

MAGAZINES.

THE NEW ENGLAND HISTORICAL AND GENEALOGICAL REGISTER AND ANTIQUARIAN JOURNAL. Vol. XXIV. No. 1. Jan., 1870. Boston: Historic-Genalogical Society, 17 Bromfield Street.

This valuable journal serves the double purpose of promoting the study of our local New England history, and of securing the evanescent records of our Eastern families, many of them running back to the settlement of the country, and now becoming diffused through the entire Republic. With us genealogy is a recent, though interesting and important study. In the Old World, the study was confined to the higher ranks; and it very naturally happened that the untitled nobles, who settled these shores, should entertain a very poor opinion of a literature designed to enshrine the memory of their oppressors, from whom they had fled to obtain liberty of conscience. Discarding the records of families as worthless, or as designed to promote pride, they studied to acquire political wisdom, to perfect religious associations, and to build up a State in which liberty and religion should hold coordinate sway.

By a remarkable train of providences, having secured the larger institutions of the State, the attention of our people began gradually to be drawn to our local annals and interests. The town and the county, agriculture and the arts, the domestic animals, the horses and cattle, even the pigs and chickens, come in for a record; while the members of the family, the only royal house which has come down from Paradise, the republic on which God has set his seal, and an institution so intimately connected with the highest welfare of the State, are omitted. But the tide is now turned. The people, as well as the things, claim a record. The history of a town, without any notice of the families who had created it, is like the play of Hamlet, with the part of Hamlet omitted.

For this change in public opinion, we are in no small degree indebted to the Genealogical Society, and to this journal, which began to be issued about a quarter of a century ago. During that time, they have published the records of many families, and have incited many others to search out their history, so that we now have several hundred genealogies of New England households. The impetus thus given to this study will no doubt be felt till every New England family will be written up.

The present number is rich in well-seasoned hits. Among them, we find a notice of Rev. J. B. Felt, an antiquary of the first water; the early church records of Milton and Lyme; a Revolutionary incident of Deerfield, N. H.; extracts from old and rare letters and diaries, designed to throw light on our early history; and notices of recent and rare books in this line. The number also contains a record of the early generations of the Sherman family, both in England and in this country, communicated by Rev. D. Sherman, of the New England Conference. The record of this family is to be continued in another number, and contains many curious incidents, some of which have appeared in THE HERALD, in fuller form.

Appleton's Journal is of its own class, and a fine class it is, too. Its pictures are very attractive, new, and steel, of the best sort; its papers varied and readable. Good Words, and Good Words for the Young, are first-rate monthlies, English in pictures and print, cosmopolitan in treatment, evangelical in spirit. One would not go amiss on these subscriptions. The Sabbath at Home appears from the Boston American Tract Society, enlarged and beautified. It needs better plates inside. It is a useful and devotional monthly. The People's Magazine (A. Williams & Co.), for December, has a beautiful colored frontispiece—a child looking at pictures. It abounds in stories, travels, biographies, and pictures. No magazine is better fitted for the family circle. The religious element is everywhere. Work and Play is a new monthly, at a dollar a year, published by Milton, Bradley, & Co., Springfield. It is a lively journal, which boys and girls, of all ages, will be pleased with.

The Radical can learn our name from our first page. When it quotes us, let it not go way round and say, "A Methodist contemporary." It is refreshing to see a good orthodox word in its pages, even though quoted from our own. Its contents for December present the usual phases of unbelief. Mr. C. K. Whipple describes an extinct journal, the "Freethinking Christian's Magazine," which was born and died fifty years ago, and whose title shows that error then, as now, stole the garb of truth. The papers are able in error, and therefore, though strong, infinitely weak. Only Christian truth, even when weak, is infinitely strong.

PAMPHLETS.

Dick & Fitzgerald, New York, have prepared several tasteful pamphlets on desirable topics. Laws and By-laws of American Society, How to Cook and Carve, How to Amuse an Evening Party, Howard's Book of 1400 Conundrums, are the titles of those issued. "The Book of Conundrums" has several profane jests, which should be exchanged for others, in the next edition. Children chiefly use such books, and they should not be brought into the presence of these defilements. "How to Amuse," is chiefly a book of experiments, good for boys and for play. "Laws and By-laws" teach, what all should know, the first lessons of etiquette; and "How to Cook and Carve" will help every one compelled to these duties in their easier fulfillment.

Publications Received since our last.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Words of Comfort to Bereaved Parents, Logan,	Carter.	Gould & Lincoln.
Agnes, Adams,	Gould & Lincoln.	
Catharine, "	"	
Down the Rhine, Optie,	Lee & Shepard.	
The Spanish Barber,	M. W. Dodd.	H. Hoyt.
Lamp, Pitchers, and Trumpets,	"	"
Call Julli Cawaris, Hanson,	Woolworth & Co.	
French Prose and Poetry, Magill,	"	
Primary School Drawing Cards,	"	
Graded Lesson Books, Miniprin,	M. W. Dodd.	M. H. Sargent.

THE HERALD.

BOSTON, JANUARY 13, 1870.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

TO READERS AND CORRESPONDENTS. All leading articles, not credited to other journals, are original.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

RATES OF ADVERTISING.

Per solid line, Agate type,.....	25 cents.
do do do do do first insertion,.....	20 cents.
do do do do do "Business Notices," first insertion,...	35 cents.
do do do do do do do do do do do each cont'd ins'n, 50 cents.	

SR A liberal discount for three months or more.

PUSH THINGS.

Returns are thus far favorable, but we earnestly entreat our friends to "push things" vigorously, for we require all possible assistance in advancing the HERALD list. Now is the best of all times to canvass; let all our friends earnestly engage in it.

PREMIUMS.

All premiums offered are withdrawn, except those now in the list of premiums, and the one mentioned in the circular to ministers, for old subscribers.

BINDING

We are prepared to bind THE HERALD for 1869, in cloth for \$1.50, half morocco, for \$2.00, to be delivered and taken from the office at the expense of the owner.

ADVERTISEMENTS.

We sometimes receive letters objecting to some advertisements because a humbug.

In reply we can only say that while we would and do guard against all advertisements of a questionable character, we do not undertake to decide what is or is not a humbug—nor can we undertake to say whether any medicine or article will do what is claimed for it. We have no time to investigate all of these matters, and if we had, we should not feel at liberty to decide in all or many cases. We have our own opinion of different things advertised, and these opinions govern our own action in purchasing or "letting them alone." If our readers will understand, once for all, that THE HERALD, in common with all other papers, assumes no responsibility for an advertisement, that by inserting it, it is *not endorsed* or recommended, and if, in addition to this, common sense and common prudence be exercised, no difficulty will arise from this source. Advertising is a mere business matter, and is, or should be, conducted like other honorable business. When a watch is offered for one dollar, no one can suppose a gold chronometer is intended, and when it is claimed that some medicine will cure a dead man, it may be doubted, even if it appears advertised in THE HERALD.

Send the new names at once, so that back numbers may be furnished to begin the volume.

An aged brother in Leominster writes, in trembling hand, thus encouragingly: "I send you two dollars and fifty cents, for the good old HERALD for the year 1870. I have taken it over forty years. I can recommend it to all."

SIGHT TO THE BLIND.

One of the most touching of all the gracious memories of our Lord, is His conferring sight upon the blind. We see the helpless victims sitting by the wayside, their hands outstretched in petition, their sightless balls rolling in more pitiful petition. We behold the Master passing by, hearing, pausing, touching, and opening; we see the new experience of light, and color, and self-reliance, leap up in them, as the whole field of the world opens with its glory and spirit, to their amazed souls. We see them turn from all the wonders of nature and man, forget the whole world of richness into which they have instantly leaped, and fasten eyes, the eyes He has just given them, upon their loving, healing Lord and Master. The man who had been blind from his birth, when healed, instead of employing his time in examining the splendors of which he had heard so much, devotes himself to defending, at the risk of his life, the unknown Being who had given him sight.

Though the miracles of the Miracle Maker have disappeared from human sight, yet He has left influences and substitutes that, if they fail in this one marvelous favor, are successful in many other only inferior gifts. Into the hearts of the children of men has He put a desire to replace the outer vision with an inner, to give sight to the soul.

A late visit to the Blind Asylum convinced us how wonderfully this work of healing had gone forward. The blind often receive a sight that is far superior to that which is enjoyed by those who have eyes. As one goes from room to room, and beholds their studiousness, industry, manners, and happiness, he is convinced that the blind receive their sight to-day in forms even superior to the gift of outward seeing. Let us go over the course we went, and show you how, under Dr. Howe's wise management, many that are blind, now receive their sight. In the first room were children reading and reciting arithmetic. A readiness of reading is reached that makes the page almost as quick to the finger as it is ordinarily to the eye, though their equality in this attainment was not as evident as in other departments. In arithmetic, and subsequently in algebra, an advantage was seen in not seeing. The processes of calculation were done in the head, where they always should be done, and not, as is usually the case, largely on paper. Boys of a dozen years would perform operations in division and multiplication of large numbers that would have staggered the examiners to do as readily. They thus acquire, what few schools at present afford, a real mastery over numbers, and become skilled for the most abstruse calculations. One sees how Sanderson, the blind astronomer, became so acute and ready in his processes of calculation, and learns that it is an easy thing for a first class mathematician to be brought out of such a calamity. The sewing room was filled with girls in every stage of advancement, from hemming rough tow cloth, to fine cottons. Their stitches are slow, and somewhat unsteady, yet some of them acquire considerable facility, and move their needle as accurately, although not as swiftly as one with eyes. The music department is one of the chief studies and pleasures. In each of a score of rooms sat a boy or girl, practicing on the pianos. The professor in this department, Mr. Reeves, was brought to the Asylum when a lad, through the instrumentality of Hon. F. W. Bird. His brother and himself lost their eyesight on an emigrant ship. Very poor, and without the least culture, were the two fatherless boys. One failed to improve his privileges, and sunk back into a dissipated life; the other became a gentleman, a superior scholar, and a very excellent musician. The mode of learning music is by telling the pupil every note and musical letter. They can learn quite rapidly, retain in their memory pieces a score of pages long, and of very great difficulty, such as symphonies and sonatas. They have the advantage of the seeing player, that they have their exercises in their memory, and thus are under no necessity of excusing themselves by saying they have forgotten their music, or they have not their books with them.

The higher classes in geography and algebra exhibited a growth of knowledge and clearness of thought, which many a scholar with eyes never attains. The boys in the work-room were merry. The music of the band was well delivered, and the execution on the piano by a German girl, who came there without any accomplishments only a few years ago, would have done credit to the best of public concerts. Not the least interesting was the recitation in Greek and Latin, under the charge of a native Greek. Three boys were preparing for college. They were reading "Viri Romæ," and talking Greek. The last was the most pleasing, because the professor was making that usually most tedious of studies, the most agreeable. He put his questions in Greek, and got his answers in the same. He made the boys enjoy it, as they would French or German. He should open classes in the city, or these blind lads will beat the Latin School boys in the skill and enjoyment of this choicest of tongues.

These high attainments lead to higher. Dr. Howe, like all wise philanthropists, not being content with what he has obtained, is only stirred by success to new achievements. A gentleman of birth, means, and attainments, who would adorn public life, not only with manners, but what is rarer than manners, ideas, he contents himself in age, as in youth, with working in obscure philanthropies, in giving sight to the blind, and thought to the idiot;—in making brain. To carry out these ideas there is need of money. To rebuild this school on a suitable site with fitting arrangements, and enlarge its curriculum to its due proportions, requires a great increase of funds. The State has ap-

appropriated \$80,000. But this will not pay for site and buildings. A spacious park should be given. Fitting buildings should be erected, spacious and ornamental, an honor to the State. Beside these, a hundred thousand dollars is necessary to enlarge the educational privileges to their needed fullness. Who will remember the blind? There is but little use for money except as given for Christ; and he who gives sight to these sitting in darkness, is so far a disciple of the Lord. You cannot touch their eyes that they shall see; you can those inner eyes of superior vision. Will you not visit these afflicted ones? Will you not give your thought, and prayer, and means to their relief? If the superfluous wealth of this city could dribble a few drops of its sea of gold into this reservoir, it would refresh hundreds who lie panting for that which is now denied them. Help them in their darkness. Fill their souls with light, and a greater light shall fill your soul with its sacred fullness of gratitude from them, and favor from God.

RADICALISM IN HEAD-QUARTERS.

Our readers may not have studied very closely two resolutions of the Presiding Elders' Conference which was lately held in this city, and which we published in type altogether too small for the largeness of the ideas. We bring them out from their obscurity, and replace them in ample room on these pages: —

Resolved, That, in view of the practical difficulty experienced in supplying the sparsely populated parts of New England with ministerial labor, we recommend to our preachers the careful consideration of the question, whether the whole of New England should not be embraced in one Conference.

Resolved, That we suggest whether the cause of Christ would not be promoted by the employment more largely, of our female members in the public religious services of the Church, as also in official relations.

The first of these is a bold strike for a grand idea — a Conference of a thousand ministers assembled at one of our great groves in the month of June, deliberating on the work of the Church. The present number of New England ministers is not far from this. They could be easily accommodated at any one of a half dozen encampments,—Northport, Kennebec, Hamilton, Epping, the Vineyard, Sterling, or Hatfield. A chapel tent could be erected for their accommodation in case of rain. Their public services would be thronged by multitudes, and the whole proceedings would be gigantic enough to suit the genius of the hour. Such a body is not unwieldy. The American Board accommodates as many. The Papal Council is composed of that number. The Free Kirk of Scotland has as many. When the thousand laymen join them, as they will, their force will be redoubled, but accommodations can easily equal the demand. The name, New England Conference, would thus be restored to its original meaning. The distances from one end to the other could be compassed at a less cost in time and expense than it cost, thirty years ago, for the Springfield District to come to Boston. It would be a trifling affair to go from Calais to Hamilton, or from Pittsfield to Bangor. Though this grand scheme will not probably be accomplished by the next General Conference, it may lead to certain attempts in that direction. The Providence Conference will probably come back to the New England, except the Connecticut portion of it, which may set up for itself. New Hampshire may join the New England, and the two Maine Conferences come together. Some of these modifications are necessary. The grand proposal will thus move towards its fulfillment.

The other step forward is the resolution on Woman. We hope our brethren who may have fancied THE HERALD a little too far ahead of the age in its position on the Woman question, will give us the credit of following humbly after our lords spiritual—the Presiding Elders. They evidently mean here more than they say. They suggest that “the cause of Christ would be promoted by employing more largely our female members in the public religious services of the Church, as also in official positions.” This is an important step, and in view of the success of Sisters Palmer and Van Cott, and other public laborers of this class, means much. We welcome the resolve. It is time for the Church to employ her Phebes and Priscillas, and Lydias and Marys, as she has never yet done. For class-leaders, for home missionaries, for evangelists, they are called, they are needed. Let

them have the whole field opened to them where God directs. The New England Presiding Elders have struck a bold and true note. Let all the Church march to its key.

METHODISM ON THE CAPE.

Rev. Dr. Coggeshall has written a letter to his Presiding Elder, Rev. Mr. Harlow, which is published in *The Barnstable Patriot*, that shows the work our Church has done on the Cape, and what is yet needed at its shire town. As usual, the Doctor speaks right out in meeting, and piles up the facts in large measure, pressed down, heaped together, and running over. He thus puts the contributions of the Cape to Boston Methodism:—

"We preachers of the Providence Conference, together with our churches on the good old Cape, have probably done more for the Methodism of Boston and vicinity than all the rest of New England besides, especially in the matter of wealth. For fifty years we have been constantly depleted of our members—of our sons and daughters, and the most promising of them too, to build up our churches at the 'Hub,' and its neighborhood. Revival is the normal condition of most of our excellent churches on the Cape, especially those at the lower end of it. But what is the use? Our happy and promising converts are taken from us by the score and hundred, to build up the proud, boastful, and fashionable churches of the wealthy metropolis. Take Cape Cod out of our Boston churches, especially its wealth; take, I say, the Riches, Snows, Dyers, Nickersons, and others from the Cape, out of these flourishing churches, made so in part by our labors and tears, and what is left would not be worth praying for."

He paints the need of Barnstable Methodism in sad hues:—

"Between the two churches under my charge there are two other churches, both small and feeble, and partly supported by mission funds, so that we have the singular, if not humiliating fact, that in this old town, settled in 1639, all three of our churches are partly supported by funds from abroad—funds collected to convert the heathen and to supply the destitute with the means of grace! Also, between these two churches is the court-house, jail, custom-house, and agricultural hall, all first-class buildings, two banks, one with a capital of \$528,000, enough for ten such banks as they have, in similar places, in Rhode Island,—large stores, doing a great business, fine and elegant residences, etc., etc."

"Now, in this county, we have twenty-three churches, worth \$175,000, being the respectable average of \$7,000, with 14 parsonages, worth \$16,000; 14 churches paying aggregate salaries amounting to \$11,588, one reaching the sublime height of \$1,600; 20 churches, raising for benevolent purposes \$2,217.64, the most of which is for 'missions.' In this wealthy and aristocratic town, we have the meanest church of this district, yea, in this whole Conference, worth \$1,000; but one seventh of the average of the Cape, and but one fortieth of the Centenary Church at Provincetown! But this is not all. It is badly located—a mile west of the court-house—all except one family are this side of it. It is not only out of the way, but it is also a miserably poor concern when you get to it."

"We have now twenty members, but two of whom are males, and one of them one of the poorest men in town. I know not how we can possibly gather a congregation, or build up a church in that miserable old shell, dignified with the name of 'a house of worship.' If the people here have the same contempt for Him worshipped in this house as they have for the church itself, I wonder not that infidelity, spiritualism, come-outism, and general ungodliness prevail. How can it be otherwise!"

Surely such an appeal will not go unheeded. We hope he will spend no thousand dollars, as he proposes, to repair this out of the way shanty, nor appropriate the missionary moneys to this end, but plan for a new church, get all he can subscribed in town, go up and down the Cape, and come to Boston, not resting till the many liberal Methodists who look on this region as the Garden of Eden, shall put in their shire town the best of our many good churches on the world-renowned Cape.

CORNELL'S RELIGION.

The President of Cornell University, in *The Old and New*, defends their policy in religious matters, complains of the condemnation they have received, and compares themselves to Oberlin. The difference is slight. Oberlin avowed a truer Christian faith than Calvinistic orthodoxy would concede, and truer Christian works than almost all orthodoxy and heterodoxy would allow. They conquered because they clung to Christ. Cornell rejects His leadership, and allows all creeds equal rights and privileges. The editor of the *New York Christian Advocate* has conferred with President White, and gives his conclusions on this

matter, in these strong words, confirmatory of the position *THE HERALD* was the first to take:—

"But the important question respecting Cornell University is its religious, or perhaps some would say, its irreligious, character. Its friends affirm that it is not irreligious, and in proof refer to the fact, that on all great occasions the public exercises have been opened with prayer; that a University chapel is provided, and that the exercises of each working day in college have been opened with reading the Scriptures and prayer; that there exists among the students a 'Young Men's Christian Association,' and that large sums have been donated to the institution by earnest Christians, men and women. On the other hand it is answered, that the institution has no recognized religious position; that its fundamental laws place open unbelievers, Infidels, and even Atheists, on a level with professed Christians as to eligibility to its professorships; its President, a true gentleman and scholar, is not a church member, nor indeed a professed believer in Christianity, except in a very 'liberal,' or liberalistic way; that the religious atmosphere of the institution, so far as it has any, is decidedly Broad Churchish, and that, while a Christian terminology is used, distinctive Christian ideas are ignored, or covertly discarded and placed at disadvantage; and that the men called there to shed the lustre of their renown upon the institution, have usually been of the class who call themselves 'Liberal Christians,' but who are recognized by the ridiculed 'Orthodox' as polished skeptics. We suspect that both the defense and the accusations are true, for we see nothing incompatible between them."

"There can be little doubt that, so far as Cornell University has any religious or theological character, it is much more nearly akin to Harvard than to Oberlin; that its philosophy is of the kind that one finds in the *Atlantic Monthly*, and not in *The American Messenger*; that, in short, its Christianity is, as compared with that of the Bible, very much like the play of Hamlet with all of Hamlet omitted."

"There is a large field for discussion respecting the best adjustment of the relative claims of our higher educational institutions and Christianity into which we cannot now enter. But we may say, in conclusion, that with all our appreciation of what is good in Cornell, and our admiration of the gentlemanly and scholarly men charged with its interests, we are convinced that its religious character and influence are just those that a Christian should not covet for his son or ward."

The Tribune thus searchingly sets forth the responsibility of parents to children:—

"If the Young Men's Christian Associations wish to make children 'between the ages of eight and sixteen years' what they should be, let them, in these days of parental neglect, and of offenses against the laws of nature which are hardly to be named, seek to magnify the dignity of the parental office, and to impress upon the public mind the fearful importance of parental responsibility. This is something which cannot be delegated, and it involves a devotion to duty, for the neglect of which neither day-schools nor Sunday-schools can compensate. No parent can be sure that under the closest watchfulness his child will grow into a well-rounded and useful character; but every parent may be sure that from an effort, arising either from weakness or indolence, to escape an appointed task, only misery inconceivable is likely to arise."

The Boston correspondent of *The New York Advocate* tells these truest truths of the practical hostility of Massachusetts Republicans to Prohibition. They will learn wisdom, we fear, as their predecessors did, only by dying:—

"The Republican party in Massachusetts stands much in the same position as that of the Whig party twenty years ago. The greatest moral question of the age confronts them, and will not give them peace and quiet. They are afraid of it. They vacillate and hesitate; they use ambiguous words and phrases that mean anything or nothing, usually nothing; they try to stand on the defensive, and ignore the responsibility. The leaders of the party, who, twenty years ago, then in their youth, threw themselves out of the Whig party, and led the charge on the hosts of slavery, are now timid and conservative."

"More than all this, Charles Sumner and Henry Wilson, our honored Senators in Congress, are following, in relation to the great moral question of Temperance, the course their predecessors in the Whig party followed with respect to slavery. As, twenty years ago, Sumner threw down the challenge in defense of human freedom and the rights of man, cutting himself loose from all the friends and associations of his life, but gaining at a stroke the leadership of public sentiment, which he has held so long and bravely, so now there is an opportunity for a fearless and noble soul, who loves the right and has the power to defend it, to step into the arena with the assurance that not twenty years shall pass before he shall rejoice in the wreath which fame shall entwine about his brows, and his name be gratefully spoken by millions."

WORDS FROM DELAWARE.

(Correspondence).

Little Delaware sends greetings to her cultured and dignified sister, Massachusetts. Stretching our hands across the intervening States, we invite the friendly grasp of a grand old Commonwealth that has always been true to principle, patriotism, education, freedom, and the doctrine of equal rights. The faith-

ful words and practical example of the people of the old Bay State have not been wasted or lost. Their elevating and transforming influence is to-day felt and acknowledged throughout the nation. Here upon the "Border," our little, pleasant, enterprising, hill-side city of Wilmington, in the march of ideas, is responding to the providential call of "quickstep." Faithful hands are holding fast and carrying forward the banners of universal freedom, popular education, equal rights, prohibition of the liquor traffic, and better than all the rest, Christian Holiness. The appearance in our midst of any of the "Advance Guard" of this noble army is hailed by multitudes of our population, both white and colored, with undisguised joy.

During our pleasant pastorate here, we have witnessed two scenes that will interest your numerous readers, not only because two of the noblest sons of Massachusetts were the principal actors in those scenes, but because they encourage patient and persistent fidelity, for they illustrate how, after taunts and insults and injuries these faithful servants are beginning to reap their just reward.

A Conference of the African M. E. Church, presided over by Bishops Campbell, Wayman, and Ward, was holding its annual session in our city. Thinking to pay our respects to this body of earnest men, we were entering the humble church where they were assembled, when we observed in the aisle just in the advance of us, your distinguished fellow citizen, Wm. Lloyd Garrison, esq. In an instant a buzz of interest went through the assembly. Preachers and people whispered, "Mr. Garrison!" "Wm. Lloyd Garrison!" "the black man's friend," "the great emancipator." In a few moments Mr. Garrison was formally introduced by the Bishop, and was received by the Conference standing. When order and quiet were restored, Mr. G. proceeded with a most appropriate and impressive address, suggesting, in the course of his remarks, "that thirty years before he had espoused their cause, and during the long and terrible anti-slavery conflict had tried to be faithful to their interests, not because of their color, but because they were men like himself, a part of the world's great brotherhood." "He believed that slavery as an institution had cursed the master as much and even more than the slave, and hence in his antagonism to that great evil he had always been influenced by a concern for the white as well as for the colored race." After hearty congratulations, judicious counsels, and affectionate words, he concluded, by saying, "and now, dear brethren, not unto me! O no! not unto me! not unto us! but unto the Lord Jehovah, be all the glory of your political salvation. I will join with you, and we will together cast our crowns at the feet of Him whose gracious providence has so wonderfully brought you as a people out of the house of bondage." In the midst of deep feeling, Rev. Mr. Tanner, a talented young member of the Conference, suddenly called upon by the Bishop, rose up and responded in a style that would have been creditable to any living man. In fluency, appropriateness, correctness, and elegance, his speech was not a whit behind that to which we had been listening. As he concluded, a noble looking negro rose upon his feet, and struck the chorus,—

"Sound the loud timbrel o'er Egypt's dark sea,
Jehovah hath triumphed; His people are free."

The multitude took it up and sung it as only a conference of colored preachers and a congregation of colored people could sing it, and as only such a conference and congregation could sing it in an hour like that. O how grandly and gloriously the waves of melody rolled through that humble church! They seemed to our excited soul to surge against the walls, shaking the structure to its very foundations. In the midst of this electrifying song, the outpouring of grateful, loving, and joyful hearts, the people began to gather around their noble friend, Mr. Garrison—some with smiles, some with tears, some to shake his hands, some almost to embrace his limbs, some to crouch at his feet. They were like overjoyed children in the presence of an affectionate father. We looked on through blinding tears, and thanked God for this beautiful tribute to life-long fidelity, and that we were permitted to be a witness of so inspiring and memorable a spectacle.

The other scene alluded to, transpired in our city only a few evenings since. A magnificent audience, composed of our best citizens, and entirely filling our largest hall, assembled to hear Hon. Charles Sumner's lecture on the subject of "Caste." Greeted with enthusiastic applause, Mr. Sumner proceeded to say, that for eighteen years, as servant of the nation, he had many times passed through our city "en route" to and from Washington, but this was the first time he ever had the honor to look upon or address a Wilmington audience. At the close of his masterly oration—that deserves to be printed in letters of gold—a band composed of colored musicians proposed to offer him the compliment of a serenade. Learning, however, that he would leave for Philadelphia in the 10 P. M. train, they met him at the door of the hall. Here was a carriage to convey him to the depot. Declining to enter the carriage, Mr. Sumner took the arm of a friend, and preceded by the band, and surrounded by the people, both white and colored, walked in triumph through our streets; the colored musicians blowing their breath away for very pride and joy. Arriving at the depot, the band continued their serenade, and never was anything done more heartily, while the people, crowding around, sought to take the hand of one who has been so consistently and persistently faithful to the great doctrine of human brotherhood. During an interval of the music, Mr. Sumner came forward, expressed his thanks, offered some judicious counsels to his colored friends, and gave utterance to some words of confidence and cheer respecting the future of their race.

The train had arrived, was departing, and now amid the

sound of inspiring music and the fervent cheers of grateful friends and enthusiastic admirers, Mr. Sumner, esteemed, loved, and thus recompensed for his fidelity to truth and principle, passed away from our earnest, brave, and growing city of Wilmington.

Will not these scenes interest, encourage, and inspire the faithful upon the world's battle field? Do they not illustrate the blessed fact that "God's truth is marching on?" A. C.

The Church South is awaking to the great evil of intemperance. At the Mississippi Conference, strong resolutions were adopted, and Dr. Marshall uttered these true words:—

"We ought to take high, very high, ground on this subject. The grave-yards are full of men who, but for their love of strong drink, might have carved their names upon the scroll of fame, and among them are hundreds of ministers. Nine tenths of the young men of the land are turning their hearts to the bottle rather than to the Cross. The thing is growing to an extent that is absolutely shocking. I have been told of preachers who required a strong glass to enable them to get through with a sermon. We must go to work on this subject, and take a firm stand as Methodist preachers. Our Church is of itself a sufficient organization, but if there is any society that a man might go into, it is a Temperance society."

Gov. Claflin's message is an advance on that of last year, in breadth of tone, variety of topics, fullness of details, and boldness of suggestion. We doubt if ever a governor's message had more good and true topics discussed in better style. It declares the Tunnel certain of completion; shows that Boston is to have about a thousand acres added to its commercial and business centres, by the filling up of the South Boston flats, worth more to it than ten thousand acres of the adjoining country; approves of the enfranchisement of the Marshpee Indians, held in civil bondage since the landing of the Pilgrims, and calls for a like enfranchisement of the national Indians; tells us that the State has increased its school taxation in twenty-five years, from one million to over four millions; advises very wisely that our academies be paid for training teachers for our common schools; advocates with equal wisdom the putting of roads and streets under some law which shall secure better and wider thoroughfares than we now possess; boasts a little, justly, of the State credit, and approves of the State Constable; urges the classification of criminals and the consolidation of prisons and jails in some general system; approves of a State Inebriate Asylum; asserts that crime has decreased since the partial execution of the Prohibitory Law, and approves of considering the latter question. Except in the treatment of the Temperance question, the message will be unanimously commended. On that, public opinion will necessarily divide. It was undoubtedly the most important topic he had before him, and his manner of handling it is peculiar. It is earnest in its advocacy of Temperance—less earnest in its defense of the law. His views on this subject we shall consider more at large hereafter.

BOSTON HIGHLANDS M. E. CHURCH.—It will be seen by a notice in the Register that the Boston Highlands M. E. Society dedicate their new Church on Warren Street, next Thursday evening. Dr. W. F. Warren preaches the sermon. It will be a highly interesting and profitable occasion.

NEWSPAPERISM.—The *Christian Register* has a new dress. It is a comely sheet, and well conducted. The *New York Advocate* also appears in new clothes. Whether old or new, it is one of the ablest of American journals. The *Morning Star* has gone to New York without leaving Dover. It is getting cosmopolitan and not ceasing to be rural. It is a strong sheet wherever and however gotten up, an honor to its denomination, and a helper in every good word and work. The *Methodist* also appears in new type. This is not a whit behind the very chiefest of the regular apostles of Church journalism in talent, zeal, or faith. Our Church is large, and can keep several such foster-children well fed.

DONATION TO THE NEW ENGLAND EDUCATION SOCIETY.—Mrs. Mary Moore of Madison, Me., has donated one hundred dollars to the New England Education Society.

The Providence Conference Seminary is in a prosperous condition, and justly merits the patronage of all its friends.

The *Advocate* and *Independent* are having a warm embrace on the subject of divorce. The *Independent's* first article was far in the wrong, its second, unless the *Advocate* is careful, will trip it up. It has fallen back upon legally approved laws, that are religiously erroneous. The *Advocate* half concedes their correctness. Divorce, for any cause save scriptural, is only another way of putting free love. Cruelties to the body may allow separation, but if they allow divorce and remarriage, then may those deeper cruelties of soul, called non-affinities. It must not let its neighbor catch it on that hip. Divorce by the State against the protest of the Church is one thing. No divorce for anything save adultery, is the only ground a Church and Christian journal can occupy.

The churches of Boston and vicinity which have been slimly attended for two Sundays owing to rains, were generally well filled last Sabbath.

NOTES.

In the severe storm, this winter, a concert of Boston vocalists was announced at Malden. The two gentlemen failed to come. The two ladies were present, and gave the whole concert themselves, with the aid of the pianist. It was a fine commentary on the superiority of men.

The Cape is thus described in Whittier's poem in the *last Atlantic*:—

"Naught, the Indian desecrated, who of old
Dwelt, poor but blameless, where his narrowing Cape
Stretches its shrunk arm out to all the winds,
And the relentless smiting of the waves."

AUTHOR OF "LUTHER'S HYMN."—In a volume entitled "Christian Singers in Germany," by Catharine Winkworth, the hymn generally known as "Luther's Hymn," beginning,—

"Great God, what do I see and hear,
The end of things created,"

is said to have been composed by Ringwalt, a native of Frankfurt-on-the-Oder, the pastor of a little place called Lanfeldt, where he died in 1598.

"Our enemies themselves being judges."

Theodore Parker, after reading "Dr. Wayland's Life of Dr. Judson," was so affected by it, that he wrote in his journal, "Had the whole missionary work resulted in nothing more than the building up of such a man, it would be worth all it has cost."

The *Christian Union* is a large octavo sheet, handsomely printed, and crammed with edible matter. Mr. Beecher gives it his pen for a very small consideration, as compared with his fame. Mrs. Stowe writes for it, and all the celebrities. The Christmas number had a picture and a cover extra. It is itself extra all the time. We are glad to see such defenders of the truth enter the field. The tone is orthodox and charitable. It will do good.

Rev. Mr. Hepworth, according to *The Evangelist*, is busy sowing tares in New York. He distributes tracts to all who attend his church, which reject the doctrine of the Trinity, the atoning sacrifice of Christ, total depravity, and also deny that this life is in any proper sense a state of probation, and assert that the resurrection of the body is an impossibility. His activity will make the bearers of the true seed more energetic in their sowing.

DOCTORS DISAGREEING.—Mr. Hepworth, having told *The Tribune* what an orthodox creed the Unitarians had, which was as orthodox as orthodoxy with the orthodoxy left out, Rev. J. H. Chadwick, a Unitarian preacher of that ilk, rebukes his attempted ecclesiasticism and evangelism in the same strain. He says truly:—

"The genius of Unitarianism is so hospitable to various forms of thought and worship, that, without giving a biography of all the Unitarians now living, it would be impossible to tell what they believe, and in what forms they worship."

The victory at the International rifle shooting match, England, for \$1,000, was won by a Highlander named Angus Cameron, a youth of two and twenty. He is a strict teetotaler, and though they cheered him, carried him on their shoulders, and tried to treat him, he steadily refused the last temptation. Good for him.

A conundrum hitherto unpublished. If M. de Lesseps refuses to pay his workmen, what shall they do? Sue his [Suez] Canal.

A retired "Liberal" clergyman, speaking of the late attempt in *The Old and New*, to prove Christ was only a perfect ideal man, and that such men could walk the sea, or do any other miracle, though how holiness overcomes gravity is not so easily seen,—said, "Mr. W. has an article in this number on philosophy, and Mr. C. on foolosophy." Not far from right.

The Cardinal Vicar of the Council, in one of his decrees of the Pope, intending to say, "Rome immortal," the printer set it, "Rome immortal." That printer is a Garibaldian, no doubt. Pasquin never uttered a sharper or a truer sarcasm.

There are people in Styria who eat arsenic pills the size of a pea. They prefer the white, or ratbane sort. There are people in America who drink whiskey. The Asiatics live to a ripe old age, the Americans less frequently. Therefore arsenic is a better article of diet than whiskey. Q. E. D.

"When in the overhanging heaven of fate,
The threatening clouds of darkness dwell,
O let us humbly watch and wait—
'It shall be well'—it shall be well!"

"And when the storm comes thundering down,
And rivers of affliction swell,
And heaven and earth and ocean frown,
It is—It is—it must be well."

"And when the storm has passed away,
And sunshine smiles on food and fall,
How sweet to think—how sweet to say—
It has been well—it has been well."

See JOHN BOWRING.

A correspondent lately wrote for "surplus," "cirpulous." Who can beat that in "surplus" spelling?

A Cape paper tells a story of Mr. Webster stopping at a tavern, and a lawyer well known to him being put in the same room, who snored so terribly that he awakened Webster, who stalked down-stairs, roused the landlord, and growled out: "What did you put that sperm whale into my room for? He snored loud enough to wake the whole South Atlantic."

The *Toledo Index* begins its first number by welcoming Theism, Atheism, Spiritualism, Materialism, Transcendentalism, and Pantheism, Free Religion, and Christianity to its columns. That is as condescending as the Roman Senate, which decreed a statue to Christ in the Pantheon. Christ afterwards took possession of the whole temple. So will Christianity the *Index*. All His enemies shall serve Him.

PERSONAL.

Rev. C. H. Vinton, of Shelburne Falls, has been prostrated by a serious attack of inflammation of the head and brain.

It was feared, at first, that his labor as a minister was ended, but hope is now entertained of his recovery. Let the Church pray for this young and laborious servant of Christ and His Church.

Go and see George L. Brown's beautiful Capri, at De Vries's. It is one of his best, and that is saying much.

Rev. J. T. Edwards, on account of his pressing duties both as Principal of the Providence Seminary, and as preacher at Washington Village, has resigned his seat as Senator in the Rhode Island Legislature.

"Warrington," in the *Republican*, thus speaks of Mr. Punshon:—

"Rev. Morley Punshon lectured to a thin house of young Christians (some of them 'for the time being') one evening last week. He told us of the Huguenots, pictorially representing the leaders on one side and the 'other of the great struggle for freedom of religion in France. The best part of his performance was his recitation of Macaulay's ringing poem, the 'Battle of Ivry.' This was magnificently done, and if the audience had been large the applause would have been enough to raise the roof."

Rev. Robert Collier thus describes the well known sculptor, John Rogers, before he became either well known or a sculptor:—

"More than ten years ago, when we were just beginning here on the North Side, I used to notice in our little meeting a young man whose face attracted me by its fine, sweet earnestness and strength. I found by and by that he was working in the office of our city surveyor, Mr. Greeley, and that he had a talent for modeling small figures of an exquisite fidelity to nature. He went away very soon to the East, worked for a time, I believe, in a machine-shop; then I lighted on him making copies of bas-reliefs in New York for bread, but carrying his way to his purpose at the same time, and then when the war came with its great smiting of the heart, as well as the hand, he did things that made all our eyes misty to look at them, and John Rogers became a household name, and his groups a household treasure in thousands of American homes."

Rev. J. A. M. Chapman, the popular pastor of Grace Church in this city, is elected Chaplain of the House of Representatives. The Detroit brethren, who have been anxious to see his face as their pastor, will have to postpone that luxury for a season. Rev. M. M. Parkhurst, of Stoneham, received the highest number of votes in the Senate for Chaplain, on the first ballot, and would have been elected had not one of our own clergymen been just chosen in the House.

DR. JACOBY'S NEW HISTORY OF METHODISM.

The earliest History of Methodism was written in the German language; so also is the latest. Dr. Burkhard's was published in Nuremberg, 1795, Dr. Jacoby's in Bremen, 1869. Three quarters of a century lies between them. What changes has the period witnessed! Here lie the two works before me. What thoughts they suggest!

The title of the new work is "History of Methodism, its Rise and Diffusion in Different Parts of the World." The present volume contains only "Part First," or the "History of British Methodism, its Diffusion in the Colonies of Great Britain, as also the History of its Missions."

Part Second, which is announced as in preparation, is to contain the "History of the Methodist Episcopal Church in the United States of America, the History of German Methodism, and finally, the Doctrines of Methodism as expressed in Extracts from the Works of Wesley."

This work is very timely. The steady growth of our Church in Germany and German Switzerland, renders it exceedingly important that we should have in the German language a full, correct, and fair account of the rise and history of the Methodist movement. It is needed as much for the information of our own converts, as for that of the general public. It is also needed as a corrective or antidote to the misrepresentations which our progress in German countries is daily calling forth from those whose craft is in danger. German writers of to-day, are not half so fair-minded, when speaking of Methodism, as they were a generation or two ago. Then nearly all the biographies and histories of Methodism found friendly translators and an appreciative public; now, scarce anything is published but libelous polemics. To meet these, no work is so well adapted as a true history of this great work of God. In this country it is almost as much needed as in Europe.

Dr. Jacoby has accomplished his task in an exceedingly creditable manner. In some parts, as for instance, in the chapter on the conversion of the Wesleys and their relation to the Moravians, he has made use of original sources which were not accessible to our English historians. What Peter Bohler wrote about the future founders of Methodism whilst he was laboring for their inbringing into the liberty of the sons of God, has now a wonderful interest. The whole chapter should be translated.

The style of the work is attractive in its straightforwardness and simplicity. No words are wasted. The majestic story moves straight on before the reader, and seems to tell itself. This is the ideal of historic style, though just now lost sight of in the popular demand for the piquant and sensational. The Church is to be congratulated upon the new addition to her useful literature. May its tireless author be spared to trace at length the history of the third grand stadium in the history of Methodism, when, overpassing the limits of Anglo-Saxon nationality, it commenced the leavening of the German stock. Himself one of the first fruits of the new movement, its first transplanter to the home of the new race, its historic head and representative in Europe from the beginning, surely none can so fitly tell the story of the origin and development of German Methodism.

W. F. WARREN.

Boston, Dec. 20, 1869.

The Methodist Church.

MASSACHUSETTS.

PROVINCETOWN CENTRE CHURCH.—This noble-hearted and generous people have just finished and furnished one of the most elegant parsonages in the Providence Conference, at a cost of from five to six thousand dollars. It is the finest private residence in this "city by the sea."

But their liberality for their pastor's comfort did not stop here. He would gratefully acknowledge a Christmas gift of a check for two hundred dollars, and also thirty-one dollars in greenbacks for his wife; besides other substantial tokens of their kind regards to himself and family.

But the best of all is, God is with us. Souls are seeking and finding Jesus, and rejoicing in a complete salvation from sin.

WESTFIELD.—By the unfortunate neglect of our Westfield brethren, we were left in ignorance of the farewell services at their church on the occasion of the departure of Rev. and Mrs. T. B. Wood for the South American Mission. The services are reported quite fully in *The Springfield Union*. We hope to hear from Bro. Wood in his new field. *The Union* says:—

"A very interesting service was held at the Methodist church in Westfield on Sabbath evening, Nov. 28th, on the departure of Rev. Thomas B. Wood and lady for the South American Mission. Mrs. Wood, a daughter of Samuel Dow, esq., has been a member of the church and Sabbath-school in W—, and her separation from old associates awakened a very general interest in the community, inasmuch that the large church was packed by representatives from all the churches. The service was enthusiastic and successful. After a happy introduction by the pastor, Rev. John H. Mansfield, an appropriate and very neat address in behalf of the church was delivered by Hon. Thos. Knier, followed by Rev. Mr. Richardson, pastor of the First Congregationalist church, in some very happy remarks on the relation of the two churches, and the great field being opened to the Methodist Church in missionary work. Rev. J. S. Whedon, of Northampton, a class-mate of Rev. Mr. Wood in college, called up some touching memories of former days, and encouraged him to a manly performance of the arduous duties of his new field. He held the people by the eyes. This gentleman was followed by Rev. D. Sherman, Presiding Elder of Springfield District, in a few remarks on the connection of the individual church with the South America Mission.

"The Sabbath-school was represented in a beautiful and touching address to Mrs. Wood by Miss Emily Knier, which drew tears from nearly all eyes in the audience, the address being closed by the presentation to the lady in behalf of the school a token in the form of an elegant writing-case. After being regaled by music by the choir and glee club, lengthened remarks by Rev. Mr. Wood, the missionary, were made in regard to the field to which he goes—a field embracing millions of the Spanish-speaking people of America, and one which, though greatly neglected as a mission field, is of great interest to us as a church and people. After an enthusiastic hand-shaking of nearly the whole congregation with the missionaries, the meeting closed amid the happiest influences. The service will long be remembered by the people."

EAST PALMOUTH.—Rev. F. R. Macy writes: "During the last few weeks nine have found peace in Jesus. From the child of nine to the father of seventy have alike been made happy in the Lord. And still the Holy Ghost is reproving of sin, righteousness, and of judgment."

MORGAN CHAPEL, BOSTON.—Considerable religious interest is manifest at Morgan Chapel, Indiana Place, Boston. The hand of fellowship was given to nine adults on a recent Sunday, and some twenty were admitted on probation. The interest commenced at the watch-night meeting, when some thirty, mostly young men, rose for prayers, desiring to start with the new year. Revival meetings have been held every evening since with increasing interest.

BROADWAY CHURCH, SOUTH BOSTON.—The Methodist Church on Broadway, which was almost totally destroyed by the tornado, September 8th, is nearly completed again, and it is an architectural ornament to this lovely and thriving section of our city. Great credit is due to the pastor, Rev. J. L. Hanford, for his untiring labors and efficient management in this enterprise. During Mr. Hanford's entire pastorate, the society has been in a very excellent spiritual state, and all its interests in a very flourishing condition. At the present time, a gracious revival is in progress."

The Wilbraham Memorial Church is approaching completion. The chapel was opened last Sunday with appropriate religious services conducted by Bros. Furber, Fisk, and W. F. Warren. Great and universal were the rejoicings. The contrast between the leaky, weather-stained, and uncomfortable edifice of other days, and the neat, commodious, and comfortable chapel now to be occupied, was fully appreciated. Bro. Cross' cup was well nigh full. The only thing now needed, to make it—and a great many others—overflow, is to see the late subscriptions paid in promptly, so that the whole church may be completed for dedication at the anniversary of the Academy in June. Let it be done, and let there be a grand Alumni gathering in honor of the occasion.

The Harvard Square M. E. Church raised about \$550 at their festival. They acknowledge the kindness of the Cambridgeport Church, whose services greatly helped to make it a success.

MAINE.

SHEPSCOTT BRIDGE.—Rev. W. L. Brown writes: "The work of church building and repairing goes steadily forward upon Rockland District. In Bristol, Rev. Josiah Bean, pastor, late in autumn there was dedicated to Almighty God a pleasant and commodious house of worship which has given new

life and interest to our cause in that town. Our fathers long worshipped in an inconvenient edifice one half mile distant from the centre; and now, in a beautiful location in the village, is erected this valuable structure, which contributes very sensibly to the convenience and profit of divine worship.

"The dedicatory sermon was preached by Rev. C. B. Dunn, P. E. of the District. It was an instructive and able sermon, setting forth the strength and permanence of the Christian Church, and the value and privileges of membership therein. The writer preached in the evening to an interesting and attentive congregation.

"Bro. Bean has been untiring in his labors of love among this people, and has brought the enterprise to a most satisfactory conclusion.

"Our church edifice in Damariscotta was seriously injured in the September gale by the loss of its steeple, and other damages. The society was also soon called to lose by death an important pillar in Zion. These circumstances produced some discouragement in the minds of our people there, but led onward by their efficient and devoted pastor, Rev. L. H. Bean, they have arisen above their embarrassments, and a brighter day dawns upon our cause in that place.

"The church has been substantially repaired, and improved also, by the addition of blinds, etc., and a new organ and carpetings are in immediate prospect.

"Much interest was manifested in the reopening exercises, which occurred on the 29th ult.

"The first service was held at 2 o'clock, p. m., at which time we were favored with an eloquent and highly profitable sermon from our beloved Presiding Elder, assisted in the pulpit service by several brethren. Theme, 'Pure and Undeified Religion.'

"The writer discoursed to the people in the evening, and was much gratified with the good order and attention of the people. 'God is yet in Zion,' and your correspondent has of late rejoiced in the salvation of souls. O, how precious is the name of Jesus! Let it be sounded in every land and by every tongue."

NEW HAMPSHIRE.

LANDAFF.—Rev. A. B. Russell writes: "We have a few words of encouragement from 'Old Landaff Station,' originally a part of the second Circuit in N. H. Many of the faithful of former years, who bore the sweat and toil to cultivate Immanuel's land, labored here at a time when self-denial and sacrifice meant something. Among those noble heroes were Elijah Hedding and John Brodhead as Presiding Elders, with Martin Ruter, J. Peck, J. Sanborn, and A. D. Merrill, preachers in charge, with many more whose names are doubtless written in the book of life. This old cradle still rocks the little ones of the household of faith. Bro. Chas. Nichols, the evangelist, assisted us in a protracted meeting in November, and 35 persons professed faith in Christ, making 45 who have been reclaimed and converted since the last Conference, 25 of whom have joined the class.

"I take this opportunity to acknowledge in behalf of myself and wife, the receipt of Christmas, New Year's, and other valuable presents from the people, who seem to anticipate our wants. We trust their kindness is duly appreciated. May the donors share largely in the gifts and graces of our holy religion through obedience and trust."

PROVIDENCE JOTTINGS, JR.

In most of the Methodist churches in this city, a good state of religious interest is manifest. Conversions are frequent, and the membership of the churches are largely "in the work," cooperating with their pastors in winning souls to Christ. This part of the weekly reports of the pastors in the preachers' meeting, has of late been specially interesting. It is expected that four days' meetings will be held in most or all of the churches during the winter months, and thus "an advance along the whole line" be made upon the forces of the enemy. The first of the series was held the last week in the Asbury Church. The pastors in the city and Pawtucket came to the help of this infant church, and labored with great acceptability and efficiency. The church was greatly blessed, and some trophies of saving grace were won from the ranks of sin. The meetings are to be continued another week.

On each Friday afternoon, a meeting is held in the Chestnut Street Church, for the promotion of holiness. These meetings were at first very thinly attended; but the attendance has been steadily increasing, until now the room is in danger of becoming too strait for the numbers of deeply interested Christians who crowd to them. The influence of these meetings is now extending and deepening in a remarkable manner, and their leavening power upon the churches is being recognized and confessed. When will all Methodist churches return to the primitive, practical recognition of the great mission of Wesleyanism. "To spread Scriptural holiness" through all lands! Too far have they wandered from this, and wandering, have lost their aggressive power, and indeed too many of their distinctive spiritual marks. The Lord help us all to return, and be faithful to our providential work. Then may we confidently expect that the "Hope of Israel, the Saviour thereof in time of trouble," will cease to "be as a stranger in the land," or "as a man astonished, a mighty man that cannot save."

Several weeks since, the American Colonization Society, through its agent, Rev. Mr. Maynes, attempted to attract the attention and win the confidence of this community to its operations. Several public meetings were held, which were addressed by some of the prominent D. D.'s of the city, in

endorsement of the principles and plans of the Society. These meetings, and especially some strange utterances of some of the more aristocratic of the speakers, alarmed the more intelligent portion of our colored citizens, and led to the calling a meeting of colored people to consider this matter. A strong committee was appointed to prepare a document in reply to the statements of the friends of colonization, and to make a counter appeal to the public. This was published in one or more of the daily papers, but thus far no notice has been taken of it. The next step taken by the colored people, was to send a deputation to the Methodist Preachers' Association of this city, and solicit from that body, as a part of the Church which had always proved itself the fast friend of their race, such an expression of opinion respecting the operations of the American Colonization Society, as would serve to counteract its influence in the community. After a long and earnest discussion of the subject, in which it was found that those present were nearly a unit in their condemnation of the Colonization scheme, a committee of three was appointed to prepare such a paper as would embody the views of the Association. At the meeting held on Monday last, that committee presented the following preamble and resolutions, which, after some discussion, were adopted:—

Whereas, the American Colonization Society, in its origin and in its practical workings, has in its past history, proved itself the handmaid of slavery, and the enemy of the best interests of the colored race in this country, and whereas, its present plans and spirit are calculated to foster the unholy spirit of caste, to degrade the freedmen, and, if successful, to remove from our shores a useful and valuable class of persons, whose continued residence in this country is needed by them as much as by us, and whose removal to Africa would prove disastrous to them, detrimental to our interests, and a stain upon the honor of our country, therefore,

Resolved, 1. That we have no sympathy with the plans or the working of the American Colonization Society.

2. That we heartily sympathize with the opposition of our colored brethren to that society, and with their desire to remain in this, the land of their nativity, and of their warmest affection.

3. That we do hereby recommend our churches to withhold their countenance and support from that Society.

The visit of Mr. Punahon to this city, was one of the marked events of the season. His lecture on "The Huguenots," gave universal satisfaction, and created a strong desire to hear him again. And it may be safely predicted, that, should he again visit the city as a lecturer, a much larger audience would greet him than on this occasion. All possible publicity was given to the notice, in the Methodist churches, in the daily papers, by circulars, etc., and yet but about 700 persons gathered in the largest and best hall in the city, to listen to this prince of orators! Many of these were members of other denominations. Where were the nearly 1,400 members of the Methodist churches in this city? It had been announced that the profits of the lecture were to be devoted to "one of our infant churches." Did this announcement keep them away? It is pleasant to announce, however, that the proceeds of the lecture defrayed all expenses, and furnished a small sum in aid of the object, which ought to have been more liberally helped by this enterprise. *

TO ONE HUNDRED READERS OF THE HERALD.

There are at least a hundred readers of THE HERALD, to whom I would like to say a word for their own profit. Just as the results of the war were throwing upon us hundreds of freedmen, a commodious church, uninsured and unpaid for, was burned by incendiaries. It belonged to the A. M. E. Church, and was the home of these poor refugees. For five years these homeless people have been struggling to rebuild. Within a few weeks they have got a building enclosed, but it is only temporarily seated, and they are several thousand dollars in debt. They are poor. They have been helped by white brethren here, and in one case by white enemies. The inhabitants of a certain neighborhood woke up one morning two years ago, to learn that a corner lot had been deeded during the night for the purpose of a negro church. This was too much for them to endure. The negroes took the advantage of the prejudice, and demanded \$2,000 as a condition of moving to another locality. The money was paid and a better lot secured.

Now there are a hundred readers of THE HERALD who would be benefited many thousands of dollars by contributing a thousand towards meeting the wants of this poor congregation. Several can give a hundred each, and it will be a better investment than five-twenty bonds, for it will declare more than a six per cent. gold interest for a few years; it will produce fruit for ages and ages. Some can give fifty, some twenty, some ten, and be all the richer for giving. If it is only five or one, send it with your blessing.

I preached for them on the first Sunday of this year. The most affecting sight I have seen for many years was the collection which followed. It was to meet an urgent debt of about one hundred dollars. It amounted to only seven dollars, but the contributions were many of them like the widow's mite,—it was their all. And they all gave. I thought, as I witnessed their offerings, how many readers of THE HERALD would be happy to give of their abundance to help them who so nobly help themselves. I am sure you would do it had you seen them. Reader, will you? Remember that if the hundred is found, you, most likely, must be one of them. You may send your gifts—rather, perhaps, you may take your stock—through the editor of THE HERALD, or I am sure I may presume on the kindness of Bro. Magee. If you prefer, you can send directly to me, or to their pastor, Rev. I. T. Travan.

I could multiply words, give many additional facts, and argue the case if necessary. To any one who inquires, I will write a long statistical and historical letter, that I am sure would bring the help needed. These are the Lord's poor, and our wards.

T. A. GOODWIN.

INDIANAPOLIS, Ind.

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—Num. xiv. 21.

Good News.—From the Mission Rooms at New York, we receive cheering news from the mission field. The work is advancing in Sweden. Many are added to the Lord there. Rev. B. A. Carlson, of Jamestown, N. Y., was sent to Carlsrona, Sweden, by our Society, and after four months labor there, he reports as follows:—

"I commenced here nearly four months since, and I have good reason to believe, not without some good result. I will say that the Lord is with us in Carlsrona, and that sinners are awakened and converted almost every week. I have instituted regular services as follows: Preaching every Sabbath at nine A. M. and at six P. M., and Thursday evening at six o'clock; prayer-meeting every Wednesday and Saturday evening at six o'clock. Our class-meetings are lively, and prove to be a great blessing to our friends. Our Sunday-schools are increasing in number. During this time I have received forty-four persons on probation. The public services and prayer-meetings have, during the whole time, been largely attended, and our hall is altogether too small. A new chapel is now being built, but we need help."

Encouraging news comes from China. The new station recently established at Kiu-Kiang, about one thousand miles inland, is a most interesting field, and promises great results, but it needs more laborers; only one missionary and his wife there. Rev. V. C. Hart, the missionary, writes:—

"The work never looked so promising. Last evening I held prayer-meetings with a few inquirers. These men a few years ago knew nothing of Christ and the Gospel. It was a delight to me to hear them pray and speak. One of the members, not employed by the Mission, preaches every Sabbath; and but a few days ago, just as I was engaging a man to engrave characters for a sheet tract, he expressed a desire to publish the tract at his own expense, saying the Church had done a great deal for him, and now he had duties to perform. The Gospel can do a good deal for the Chinaman in the way of correcting and adjusting his moral nature, giving him gratefulness and a sense of duty, etc. I really believe the heathen destitute of these. We must have workmen of some description, lay or ministerial, or the work will suffer. If young ladies offer themselves, as Dr. Durbin says they do, why not send them out? There is a vast field of usefulness for such laborers. Can't you send us out one or two? We have a house large enough to accommodate one or two unmarried ladies. If these ladies are truly moved toward the foreign work, is it not a true indication of God's will? does it not show that there is a want for just such workmen? We expect Bishop Kingsley in about two weeks."

Africa sends the following interesting item:—

"Rev. Amos Herring had reached the fiftieth year of his induction into the Gospel ministry. He preached in the Methodist Episcopal Church; preached from the same text he first preached from in old Virginia fifty years ago. Every other church was closed; everybody came to see and to hear what few persons ever saw and hear, an old man of seventy-seven, full of faith and holy fire, preaching the same truths he had preached fifty years ago, and inviting his fellow-men to take shelter under that 'great rock,' (see Isaiah xxxii. 1, 2), seek that 'covert from the storm,' and make that 'man' their 'hiding-place.'"

Bro. Herring is one of our most efficient laborers in Monrovia.

MORE LIGHT WANTED.—One minister writes to the Book Rooms at New York: "Our congregation, which is the largest in the Conference, has a large number of people who know little or nothing of missionary matters." Of how many congregations is this true? And how can they know anything of "missionary matters" unless they are furnished with missionary intelligence? A Presiding Elder writes: "Let the people have light! more light!" To this we say, Amen! Circulate among them the *Missionary Advocate* and *Zion's Herald*; hold monthly missionary concerts; preach on the subject often, and pray for the conversion of the heathen publicly every Sabbath.

MISSIONARY COLLECTIONS.—According to the *General Minutes*, the New England Conferences contributed last year for missions as follows: New England Conference, \$20,888.74; Providence, \$12,847.40; Vermont, \$5,499.35; New Hampshire, \$5,461.66; Maine, \$4,681.66; East Maine, \$2,256.82. The time is near at hand, when the missionary collections for the present year are to be taken. Shall they not be largely in advance of last year? We believe they will be. Let the preachers and mission committees look to the matter early—bring the subject of missions before the people, let them know what is doing in the great mission field, and let them understand that from nearly every heathen nation, there is a call for more missionaries, that the heathen world is thrown open to the Gospel.

TURKEY.—The Rev. Mr. Bliss writes a most interesting letter to the *Bible Society Record*, dated at Constantinople, in which he gives an account of the Annual meeting of the Bithynia Evangelical Union at Mooradchoi, a town situated in the mountains of Bithynia, about 150 miles southeast from Constantinople. Respecting the town and what the Lord has wrought there through the preaching of the Gospel, he writes as follows:—

"In the rocky centre, in the upper part of the third and smallest platform, we found the town of Mooradchoi, commanding a most magnificent and extended view in front, down the amphitheatre, over the mountains extending to the north. The inhabitants are all Armenians, and number over 3,000. Strong, hardy, resolute, fearless mountaineers as they are, I was deeply interested in them, as just the men for earnest work in spreading the kingdom of our Lord, when they shall be brought into Jesus' fold. Some five or six years ago, the Bible, in the modern Armenian, was introduced among this people. The head priest warned the people against the book, and so wrought upon their ignorance and superstitions as to raise a severe storm of persecution against all who favored the introduction of the word of God. When the servants of Christ visited the place, they were lodged in a sort of town hall, and were allowed no intercourse with the people. On a second visit, a prominent citizen received them into his house. This man, however, feared violence, and secreted his dagger under the carpet on which he sat, that he might protect his guests from any insult which his fellow townsmen might, under excitement, be tempted to offer. If I mistake not, the first avowed Protestant lost his life on account of his devotion to the Bible, and to Jesus his new-found Saviour. In 1864 there were three enlightened men in the town. The heaven of the Gospel continued its silent, but effective work, until, in the early part of 1865, fifteen men

signed a petition and sent it to the missionary at Broosa, asking for a teacher to instruct them more fully in the right ways of the Lord. There is now a church of twenty-one members. The number of Protestants is over 100. A neat, commodious chapel has been built the past year, and was dedicated, with most appropriate services, during the sessions of the Evangelical Union."

AFFAIRS IN TENNESSEE.

(Correspondence.)

SCHOOL LAW.

For more than two years, the people of this State have been blessed with a Free School system, which has worked admirably. At first, it was thought by a few people, that the law was too voluminous and intricate, but after these objectors had read the law carefully, it was found to be the very thing, with but one or two exceptions. The officers were becoming familiar with their duty and responsibility, and the people were satisfied. The teachers were laboring assiduously in their several departments, and many young men and women, were preparing themselves for professional teachers. Then the law found the people rapidly settling down into the belief that the school law was a fixed fact, when to their utter surprise and chagrin, the law was repealed, to the great delight of certain individuals, who once owned slaves, and who labored very hard for four years to overthrow our republican institutions. This is but the beginning with this class Legislature, should they continue in power. They design defeating every act of former Legislatures, looking to the good of the people, white or black. Every vestige of liberty will be wrested from the colored people, and as far as possible, the poor whites will occupy the same status that they did prior to the Rebellion.

It is true, the Legislature has given to the people a substitute. But what is it? The county courts have the power to levy a tax upon the people for school purposes; but what does this amount to? In a few counties where the Union element prevails to a large extent, the county courts doubtless will levy a tax; but this will not satisfy the great demand of the people. But in counties where the Rebel and twin-sister elements prevail, which amounts to about two thirds in the State, there county courts will not levy a tax, and if they do, it will be a dead letter upon the statute-book.

The friends of education will not long submit to this great evil which hangs over them, but are resolved to use every legitimate means possible to have the late law restored them, or a better one; "for revolutions," it is said, "never go backward."

Our newspapers that favor civil and religious liberty, are also promoters of the cause of education, and their columns are filled with articles urging the people to agitate the question of a free school system that will operate equally upon all classes of people.

EAST TENNESSEE WESLEYAN UNIVERSITY.

The University is "moving forward" in the right direction. There are more pupils than at any former session, and no institution of learning in the State has more moral and religious young men and women in proportion to the number in attendance. The example set them by the President, Dr. Cobleigh, professors, and teachers, is of a pure character. In connection with the other Societies, the President has instituted a Theological Society, which is accomplishing great good among students, and the ministers who have become members.

NORTHERN IMMIGRANTS

are gradually moving into our State, and all unprejudiced people give them a glad welcome. They are of great help to every society, as they bring with them industrious habits, farming and mechanical knowledge, religion, morals, and education. Persons diseased, living in this salubrious climate, breathing the pure air that comes down gently from our mountains, and drinking the pure and sparkling waters that bubble up from hundreds of our rocky fountains, are in a short time restored to health. The winters are also mild, and oftentimes very pleasant. Whilst I write, although dreary winter is in the North, yet the sun is shining clear as a May day, and as invigorating as in late spring, just as summer is returning to fructify the earth. Whosoever will, let him or her come to the "Sunny South," and help build up and sustain our country and society.

L. F. DRAKE.

ATHENS, Tenn., Dec. 21, 1869.

Our Social Meeting.

William G. Hart of Portland, submits a view on—

COMMENTARIES.

A young convert once said, in his remarks [in reference to reading the Bible, that it should be taken without note or comment to begin with. Mr. Beecher has given some advice to those setting out in the Christian life, that it is better not to read commentaries, etc. And why is it, when in looking over old books of religious work, dating back fifty to an hundred years and over, that they seem so much more full of the Spirit than books of the present day, with perhaps a few exceptions. "In those days" men received the Spirit, and spoke by it, and by it wrote upon the word of God without the use of the various means now employed, which may be said to be preaching the word of God by machinery. If young converts and older ones too, receive their enlightenment through the Spirit, and read the Bible as did earlier disciples, they will be more healthy and sound, and less likely to "be carried about by every wind of doctrine;" and less liable to become religious dyspeptics, than by high-seasoned and fancy-prescribed helps. Then the question may arise, that if those who wrote commentaries were taught of the Spirit, and were pious devout men, why is it not right to employ them? Right enough in the right place and at the right time. But, cannot young converts better "grow up into Christ, their living Head in all things," by being instructed by the Spirit,

as were the first ones, and then be able to eat that which older ones do? Commentaries are well enough, and helps are well enough, but with and without them the sole reliance should be upon God. "Lo, I am with you."

An inquirer inquires concerning—

REGENERATION VS. SANCTIFICATION.

Will some good brother be so kind as to answer a few simple questions; questions that have puzzled the heads of nine tenths of the laity, and not a few of the ministry? We ask first, what is the difference between regeneration and sanctification? According to Webster, regeneration is "that change by which the will and natural enmity of man to God and His law are subdued, and a principle of supreme love to God and His law, or holy affections, are implanted in the heart." If this definition is a correct one, we would inquire in the next place, What remains to be changed from sinful to holy? The "Palmer theology" of the present day teaches, that although the work of regeneration is completed in the new birth, yet we are "sanctified but in part." If to regenerate fully, means to change "the will and natural enmity of man to God and His law," enabling him to "love God and His law supremely;" and to sanctify wholly, means to "cleanse from all sin," thereby perfecting us in the love of God, will some one please inform us with respect to the difference between "regenerated fully," and "sanctified wholly." Moreover, we wish to know what "part" of the soul is sanctified at conversion, and what "part" is left unsanctified. Where the line of demarcation? Finally, if the believer immediately after justification, has his "fully regenerated" soul filled with the Holy Ghost according to the promise (Acts ii. 38, 39), why may he not be kept in a state of perfect purity without a further and a distinct work?

A sick lady writes these vigorous lines on—

THE UNIVERSAL GOD.

When we see the grass uprising, sprinkled o'er with pearly dew,
When we go into the forest, with the sunshine streaming through,
In the spring-time, when the birds come flying through the trackless air,
Can't we see that "God, our Father," to us then is very near?
Can't we hear Him in the music of the wildwood warbling birds?
In the wind, the sea, the thunder, can't His voice in these be heard?
Can't we feel His Omnipresence in the pure and bracing air,
In the warm and genial sunlight, all around us everywhere?
Take away the air and sunlight, where were life and beauty then?
Would not earth return to chaos if the darkness reigned supreme?
What is man, but earth and water, air and sunlight all combined?
What is bird or beast or insect, tree or plant of any kind?
We make pictures for our children, and arrange them into words;
With them we express ideas, although not a sound is heard.
Our Creator, for His children, hath He not an Alphabet,
Which He puts in many word-forms, we don't understand as yet?
Earth and water, air and sunlight, these He differently combines
Into forms of use and beauty as expressions of His mind.
Of the world, earth is the body; water, is it not the blood?
Through all nature circulating, even in the passing cloud?
Rocks, are they not bones and sinews? air, it is of life the breath,
Yet without life-giving sunlight, earth sinks into chaos, death.
What in man we call the spirit, that, the sun seems to the earth;
It is the life-giving power; the sun, to man, God symbols forth.
When we see a piece of sculpture, or a lovely picture find,
Soon we praise the skill that made it and discern the artist's mind.
The earth is but a piece of sculpture, in His universal hall,
Who made the sun, the stars, the planets; try who can, and count them all.
Hills and valleys, vegetation, oceans, rivers, clouds, and sky;
Out of these He maketh pictures, who can equal if they try!
Musical and fragrant pictures are among His works, you'll find;
Birds, and flowers, and men endowed with wondrous powers of varied kinds.
What is seeing, hearing, feeling? what is taste? and what is smell?
Sure the Author of our being must be perfect in them all!
Earth and water, air and sunlight; sure He could not these compound
And endow them with such powers, if in Him they were not found.
Yes, there is a vital power, existing, acting, everywhere.
Every sense in Him is perfect, exquisite beyond compare!
Perfect beauty in Him dwelleth, perfect harmony of sound;
Perfect strength and perfect knowledge, perfect love in God are found.
Do we feel a thrill of pleasure? 'tis the shadow of a joy;
Where but in Him is the substance? perfect bliss without alloy.
In Him there is no deception, search the works of nature through
Mark the changing of the seasons, and the ocean's ebb and flow.
In the vegetable kingdom, every seed will bear its kind.
In the animal creation it is just as true we find
God, "Our Father," Omnipresent, though in form we see Him not;
Yet we apprehend His Spirit, through the works His mind hath wrought.

EGLANTINE.

The Farm and Garden.

Prepared for *Zion's Herald*, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of *Zion's Herald*.

WORK FOR THE SEASON.—Wood should be chopped, hauled, and cut or sawed up, and housed, for all next season. Too many neglect this important work.

MANURE may be hauled out and placed in compact heaps.

Pigs.—See that they have a good warm nest and enough to eat. Those that are to be killed this winter should be well fed. The food will be more agreeable to the pigs and do more good if it is warmed a little.

CATTLE must be well cared for. Don't fail to use the card and curry-comb. See that they are kept free from vermin. Feed regularly.

HENS should be well fed with warm food if possible, with occasionally some animal matter, either in the form of scraps or fresh meat. Let them be supplied with broken oyster shells, lime, etc. They will do better if they can get to the ground.

ACCOUNTS.—Now is the time to settle all long-standing accounts. Every man should square up with himself and everybody else at least once a year, in his business matters. It is just as important that the farmer should do this as it is for the merchant and business man, if he would have a clear conscience, sound sleep, and a full purse.

TEAMING can sometimes be done to advantage on the snow. Wood and many things can be slipped along easily when the sledding is good. Improve all such opportunities.

GOOD BUTTER.—It is a constant wonder to many that there is so little really good butter in the market, while there is an abundance of that which is from ordinary to poor. The question is often asked why is it not just as easy to make good butter as poor? We all know it is not just as easy to do it, but it can ordinarily be done if the person who has charge of the cream and the process of manufacture, will only have the work done properly. It is a shame that so much money should be lost by the farmers, when by a little more care on their part, a good article would be produced, and the public served with butter such as they could put upon their tables. It is a fact that nine tenths, if not even a larger proportion of all the butter that finds its way to the large cities, is not what it should be. Good butter sells from ten to twelve cents a pound higher than what is usually regarded as good by the producer. It is much easier to say what butter should be than to produce it, but as some butter makers always furnish a good article, it is safe to say that others can do it. If there is a butter maker who reads this who does not get the highest price for his butter, let him ask himself why it is, and what can be done by him in the future to secure the best results. We propose, at an early day, to give our idea of what butter should be, and some hints as to the best method to make it.

COMPARATIVE VALUE OF HAY, CORN, AND ROOTS.—An acre of ground retained expressly for hay, yields on an average, not more than one and one half tons of vegetable food; an equal space planted with carrots or ruta bagas will yield from ten to twenty tons, say fifteen tons, which is by no means a high average, and has often been attained without any extraordinary cultivation. It has been ascertained by careful experiment, that three working horses, fifteen and one half hands high, consume hay at the rate of two hundred pounds per week, or five tons and one thousand and forty-eight pounds per annum, beside one and one half bushels of oats per week, or seventy-eight per annum. By a repetition of the same experiment it was found that an unworried horse consumed hay at the rate of four and one quarter tons per annum.

The produce, therefore, of nearly six acres of land is necessary to support a working horse for one year; but half an acre of carrots at six hundred bushels per acre, with the addition of chopped straw, while the season for feeding them lasts, will do as well if not better. These things do not admit of doubt, for they have been the subject of exact trials, as some of your agricultural friends can testify.

It has also been proved that the value of one bushel of corn, together with the fodder upon which it grew, will keep a horse in good working order for a week. An acre planted with corn, and yielding sixty bushels, will be ample to keep a good sized horse in working order for one year.

Let the farmer, then, consider whether it is better to maintain a horse on the produce of half an acre of ruta bagas or carrots, or upon the produce of an acre of corn; or, on the other hand, upon the hay and grain from six acres of land—for it will require six acres good land to produce the necessary hay and grain as above. The same reasoning might be made use of in the feeding of cattle and sheep. —*Stock Journal.*

SHRINKAGE IN SLAUGHTERING.—The shrinkage of hogs in butchering, varies from one eighth to one fourth of the gross weight. A well fattened hog that has not been fed for sixteen or twenty-four hours before slaughtering and will weigh 300 pounds gross, will weigh about 260 pounds dressed, while one poorly fattened that will weigh 200 pounds gross, will balance little over 150 pounds dressed.

It is believed that hogs that have attained maturity, or about 20 months old, when well fattened, will shrink less than those that are from 9 to 12 months old.

Beef cattle will, on the average, shrink about 40 per cent. in slaughtering, i. e., the meat will equal nearly 60 per cent. of the gross weight.

In the case of both cattle and sheep much depends upon whether they are well fattened, and some breeds, as Short Horns and South Downs, show less shrinkage than others.

USE OF TURNIPS.—The great root of modern agriculture for cattle feeding is the Swedish turnip. Nine times as much food in weight of Swedes, can be raised on an acre as can be raised of hay with the same condition of land, and each pound of the hay finds its equivalent, in nutritive properties, in three pounds of turnips. It is manifestly to the interest of those farmers who keep stock over winter to feed turnips.—*Massachusetts Ploughman.*

INFERIOR FOWLS.—If not already done, do not delay in weeding out from your flocks all inferior fowls. There is nothing gained by wintering them. Allowing them to remain with the flock may prove disastrous to your whole yard. If you would keep your breed pure, allow no mongrels to run with them. One false step in this direction may be the means of much annoyance, as well as loss of caste as a successful breeder of fancy fowls.

Examine your henneries at least once a week, if not daily, and see that the markings of your yearling "chicks" are perfect. If you observe even the least imperfection, remove

them at once, and fatten them for market. Do not keep them on your premises a moment longer than is absolutely necessary. By overlooking or neglecting this matter, many fine flocks of fowls are ruined and become degenerate, causing the breeder to lose all interest in his vocation—blaming his fowls for his ill-luck, as he is pleased to term it—and not knowing the wherefore. Again we say, weed out your inferior fowls at once; delays are dangerous. —*Rural New Yorker.*

"GREAT TRUTHS" IN AGRICULTURE.—The farmer who stints his fields, is as unwise and imprudent as he who starves his working cattle; in both cases he is diminishing the ability of a faithful servant to be useful to him. The farmer who obtains from a field not properly fertilized ten bushels of grain when by manuring he might have obtained twenty, is selling his labor at half its value. He who does not give back to his fields as much as he takes from them, sells their fertility in his crops, and the fertility of the soil is the farmer's capital. The farmer who will keep these truths in view, and act in accordance with the rules they suggest, will find his compensation in the increasing products of his farm, in the augmentation of his wealth, and in the promotion of general prosperity. —*Maine Farmer.*

The Righteous Dead.

ORISON ADAMS departed this life, in this city, Nov. 7, 1869, aged 60 years.

He had been a faithful member of the M. E. Church for more than thirty years, serving it as trustee, leader, and steward with credit to himself, and usefulness to the Church. For thirteen years previous to his death, he was a member of the Centenary M. E. Church, in this city. He was unwearied in his labors. Ever active, ever on the alert to do good, present whenever his presence seemed needed, none knew him but to respect and love him. To his unwearied perseverance and faithfulness, the Centenary Church are indebted for the courage which led them to commence the erection of their church edifice on Broadway, which will be completed early in the spring; and to this enterprise Bro. Adams devoted much of the last year of his life. No difficulties daunted him. No trouble daunted him. His zeal knew only how to conquer. In his business life he was upright, diligent, and successful; in his religious life, he was uniformly devoted and exemplary; in his family, he was loving and self-sacrificing. As might be expected of one who had been so faithful in his Master's service, that he would be peaceful and happy in his last hours; so it was, in an eminent degree, with our beloved Bro. Adams. Most beautifully and thrillingly did he speak to his friends of the love of Jesus, of sustaining grace, of Christian triumph, and of bright and cheering hopes that awaited him while entering "the valley of the shadow of death." Among his last words were, "My trust is in Jesus; I have nowhere else to trust." "I am on the Rock—secure, perfectly secure." "Tell the brethren to stand by the Church." In this afflictive providence, his family sustains an irreparable loss of an affectionate and faithful husband, and an endeared father; and the Church one of its strongest pillars and wisest counsellors.

WARREN ERESON SNEED died in this city, Sept. 3, 1869, aged 21 years and 6 months. He was born at Wollfleet, Mass., May 6, 1848. He was converted at the age of 17 years, and immediately connected himself with the Centenary M. E. Church, in this city, to which he manifested devoted attachment until, by death, God transplanted his spirit to perform its destined in the upper manory. His sickness was protracted, causing him to endure much suffering, which was borne with Christian resignation, supported by Divine grace, until his spirit, tired of its stay on earth, winged its way to the spirit world, and his suffering was over. His end was peace.

Mrs. DEBORAH BARTLEY was born at Deerfield, N. H., Aug. 2, 1783. When she was about 47 years of age, the Holy Spirit powerfully worked on her mind, and convinced her that without a change of heart, she could never see the kingdom of God. In the diligent use of the means of grace, she sought the Lord, sorrowing; but she was enabled at length, by faith, to behold the Lamb of God, which taketh away the sin of the world, and by an act of confident and exclusive trust in the all-atoning blood, her weary, labor-laden spirit found rest, and she was filled with joy and peace in believing. Thus, through grace, she became a new creature. The change which she had experienced was real and entire; her feelings, and her conduct, were wholly changed. She was no longer a stranger to the world; but being transformed by the renewing of her mind, her adorning, ever after, was "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." About ten years after her conversion, she united with the Methodist Episcopal Church. She now resided, in the strength of grace, to the full of her life, and not only lived by Him, so as to secure, through Christ, her own personal salvation, but also to live for Him, devoting whatever gifts or influence she might possess to the promotion of the spiritual good of others. The whole of her subsequent life was in strict accordance with these pious and benevolent purposes. She felt anxious for her children, and especially them frequently on the absolute necessity of spiritual religion. She lived to witness the success of her efforts, and the answer to her prayers, in their conversion to God. In her family, she was affectionate, careful, and diligent; always anxious to promote their happiness, in every sense of the word. She spared not herself, but consistently labored, to promote this object. Her religious course was one of unblemished integrity; her walk with God close and undeviating; her piety, fervent and constant. Her Bible was her constant companion. She sought to gather instruction from the sacred page, through the teaching of the Holy Spirit. In general, she was favored with good health; but toward the latter part of her life, she suffered considerably by reason of weakness. Her last sickness was comparatively of short duration, but the messenger of death did not surprise or alarm her. He found her with the wedding garment on. About the commencement of her sickness, a friend called, and read to her those words of the Saviour, "In my Father's house are many mansions," etc. She raised herself, and said, "That is the very chapter I was hoping you would read." Her trust was all in God; Jesus was precious to her soul. Her sickness increased so much, as to render conversation difficult, and at length impracticable. During the last few days of her life, she took very little notice of anything, but when spoken to of the Saviour, her attention was gained by sudden death. While in this weak state, her son commenced to sing for her a favorite hymn,—"the hymn commencing,—

"And let this feeble body fall," etc.

He commenced to sing in the adjoining room; but she would have him come in her room, and to the surprise of all present, she commenced singing, and sang all, with the exception of the third verse. The last time the writer saw her, she said, "Jesus is precious; I shall never be able to praise Him enough for all His love to us." She fell asleep in Jesus, Oct. 8, 1869.

"The Lord sustained her in the final hour; Her final hour brought glory to her God."

J. THURSTON.

MARY F. CRAWFORD died at Palmer, Oct. 27, 1869, aged 46 years. Sister Crawford was a woman of deep piety. For some twelve years she had been slowly declining in health; but as the outward man perished, she inward was renewed day by day. Like the "Captain of her salvation," that was made perfect, through suffering. Now she peacefully "sleeps in Jesus."

A terrible calamity (humanly speaking) has befallen the M. E. Church at Wells, Me. Thursday a. m., Dec. 23, probably about 10 o'clock, the promising, dearly loved, and very successful pastor, Rev. J. W. SAWYER, suddenly ceased to work and to live. For some years he has been troubled with organic disease of the heart, and somewhat fearful of sudden death. While recovering the field to a brother, near by, he fell, and from his appearance and position when found, is supposed to have died instantly. He was not discovered until about 5 p. m.

The circumstances concerning this sudden death—his discovery, and removal to his home—were painful indeed. Space will not allow a minute rehearsal. The blow falls with crushing force upon the family, and his friends. Bro. Sawyer was appointed to this field of labor last May, by Bishop Clark. Quite a number of conversions had gladdened his heart, and full of faith, he toiled on. The Sabbath previous to his death the Quarterly Meeting had been held with his people, and his unusually cheerful appearance, and liberty in the pulpit, were remarked by many. He preached in the a. m. (as it proved to be) his own funeral sermon. At 11 a. m. From the Quarterly Meeting he purposed to hold, and had held, a series of meetings; and on the evening of the day he died, the friends had assembled for worship, when he was discovered in the field dead, as mentioned above. When the news reached the church, the effect can better be imagined than described. I can be allowed to remark here that by the suggestion and appointment of Rev. Jesse Stone, the revival meetings, so successfully inaugurated by Bro. Sawyer, are to be continued by the laity. Bro. Sawyer had not long since remarked that he believed

that a great revival would sweep through the town, "though it might be through great tribulation." The hosts of God will move on although their leader has fallen. They now feel that they are represented at the "court of heaven."

Sunday, Dec. 25, the funeral services of Bro. S. were held at the church. Never have we seen so deeply an afflicted family and people. Very touching remarks were made by Rev. J. Colby, Presiding Elder, both at the opening and closing of the services. His appeal to the Church and interested friends to move forward, cannot fail of their intended effect. The undersigned followed with selections from Scripture and remarks, and read some extracts from the diary of the deceased brother. The extracts demonstrated his intense anxiety for the prosperity of the Church, and the salvation of souls. One entry closes thus (written two days before his death): "O Lord, save souls! is my cry." Fathers Baxter and Stone followed, with words full of hope, courage, trust, and love. Rev. D. Hallaron, of Kennebunkport, the immediate predecessor of Bro. Sawyer, paid a glowing tribute to the loving heart and sterling virtues of the deceased.

The burial-service was read, and a melted, heart-broken people bid adieu to the cold remains of a dearly-loved pastor. Truly it is, and will be in this case, as we find expressed in the language of inspiration, "Blessed are the dead which die in the Lord," etc. Bro. Sawyer rests from his labors, but his work will follow him.

Two interests appeal to us from this sad death. The young widow and two fatherless children are destitute. O ye, who are dwelling in comfortable homes, who have enough and to spare, remember the faithful itinerant's wife and dependent family. "Blessed is he that considereth the poor," etc. "Freely ye received, freely give." The families of the poor, sacrificing ministers, and the friends of the Church, though Bro. Sawyer's legacy was insured, his life was not; nor would his bodily reality admit it. And let us remember, also, that he left a very lucrative employment to enter the Gospel ministry. Let the Church care for the bereaved family.

Another appeal. What can the reader do for the struggling Church at this point? A beautiful little Gothic church is going up here, of which Bro. Sawyer was the architect. His plan before the last District meeting at South Berwick, was responded to by the brethren present to the amount of nearly one hundred dollars. At least five hundred dollars more are greatly needed. An appeal will soon be published in THE HERALD, prepared by Bro. Sawyer just before his death. May there be a hearty response.

Any willing token, or the names of those who may be forwarded to Her, Joseph Colby, Gorham, Me., or to the undersigned, and it will be thankfully received, and most cheerfully forwarded. This appeal for Sister Sawyer was unobscured by her; but we are fully aware of her pecuniary circumstances. She remarked to us, "The future looks dark." May God bless and sustain her under this terrible affliction. O. W. SCOTT.

South Berwick (Maine Conference), Dec. 28, 1869.

Died, in South Berwick, Me., of spinal fever, Dec. 15, JEFFERSON GOODWIN, aged 21 years.

Bro. Goodwin was converted in the revival which occurred here last winter and spring. With twenty-one of his companions, he received the ordinance of baptism June 13. He lived a consistent Christian life. His summons was very sudden, he found him ready. The last hour of his life was triumphant. "He died well." O. W. SCOTT.

South Berwick, Dec. 25.

The Centre M. E. Church, in Provincetown, has had occasion to seriously reflect upon the mutability of earthly ties.

Mrs. HETTIE LEWIS died May 17, aged 38 years.

Her disease was intensely painful. It led her to Christ, and Christ to glory. She acknowledged "the blood of Christ cleanseth from all sin."

Mrs. CAROLINE COOK died July 7, aged 51 years.

She possessed, in an eminent degree, the characteristics of a child of God. Her death, as her life had been, was one of holy triumph.

Mrs. SARAH PARKER died Aug. 11, aged 60 years.

She trusted in the merits of the Divine atonement.

Mrs. ANNA HYDER passed away to the holy land, Oct. 8, aged 71 years.

"She fell asleep in Jesus."

Mrs. REBECCA M. COOK died in great peace, Dec. 17, aged 51 years.

"These all died in the faith, in hope of a glorious resurrection."

CHAS. YOUNG.

Sister ANN LURCHIN, of Cutler, Me., was born Feb. 14, 1796. Converted to God at the age of 16, she soon after joined the Church militant, of which she was an active and constant member for more than half a century. She was called home to the Church triumphant, Dec. 25, 1869.

Thus the veterans drop out of the ranks here, to answer the roll-call there. They die well. The rest is sweet, after the toll; the crown bright, after the cross. Thus calmly dropped our aged friend into the arms of that Saviour whom she had loved so long. J. H. B.

Sister CAROLINE W. LEWIS, wife of A. B. Lewis, died in North Yarmouth, Dec. 15, 1869, aged 48 years.

Sister L. was converted in Sacarappa, in 1849, and soon after connected herself with the M. E. Church in that place, and retained her membership there for fourteen years, when she removed to Portland. While her strength would permit, she was an active and earnest worker in the Church and Sunday-school. In health, she delighted in doing God's will; during years of sickness and suffering, she patiently suffered God's pleasure, and now, having suffered with Christ, she is glorified with Him. A. S. LEROY.

Waterville, Dec. 27.

Died, in Boston, Nov. 19, 1869, Sister CATHARINE JENKINS, aged 73 years. Her, as well as her life, was in holiness. She was in her last hour, she converted some forty-five years ago, and was one of that beloved first Methodist class in Gorham, Me., where she was born, and where she spent the most of her useful life. She may be well styled the mother of Methodism in this place. If there is such a thing as being benevolent and generous to a fault (which I doubt), she was of that class. The performance of duty, in every part of the Christian field, seemed her highest and only pleasure. She was always in her place, and always filled it with honor. She frequently used her pen in both prose and poetry; and as a writer, she was able and felicitous. She has an article in that choice volume, entitled "Riches of Grace," which is not excelled there. Her mind was strong and lucid. In word and action, she was ever calm and prudent. The doctrine of entire sanctification was not with her a mere camp-meeting hobby, but a solemn and sacred reality, to be uniformly exemplified in her own heart and conduct. But she rests from her labors; and may God help all the members of our Zion to imitate her example; and then shall the whole world soon know of the Redeemer's kingdom. H. B. ASBOTT.

Gorham, Me., Dec. 23, 1869.

Died, in Sanbornston, Dec. 10, 1869, Sister FRANCES PHILBRICK, aged 27 years.

Sister P.'s death was sudden; yet the messenger, coming to summon her away, found her all ready. Some twelve years ago she gave her heart to God, and united with the M. E. Church in this place, of which she has remained a worthy and a faithful member, until called to join the Church triumphant. The large number of friends who gathered to pay their last tribute of respect to her mortal remains, testified of the high appreciation they cherished toward her as a valued friend. Sister P. was one of those modest, retiring Christian women, whose light shone on every pathway in life. She has gone to be with the Lord. Her work on earth was all done, and well done. She now rests from her labors, and we can truly say of her, "Blessed are the dead which die in the Lord." F. W. SMITH.

East Tilton, Dec. 15, 1869.

DAVID BENJAMIN LE ROY, son of the late Hon. D. C. Le Roy, of Camillus, and step-son of David Porter, of Lyander, died Oct. 28, 1869, aged 10 years and 6 months.

Amiable in his disposition, Benjamin was greatly beloved by his friends. He was a faithful, kind-hearted, and obedient child, from his early youth. From early childhood, he was religiously inclined. He was afflicted with poor health, yet he was always a constant attendant upon public worship. He sought the Saviour, driving a series of meetings held at Belgium, under the labors of Rev. Mr. Chedderster, of Syracuse, two years ago, and received satisfactory evidence that he was born of the Spirit. In the month of September, last, he was attacked with typhoid fever, which resulted in his death. He bore his sufferings with patience. Having no desire to get well, but having a desire to depart and be with his Saviour, which he thought would be far better, he would often remark, "I care not to live." "I have no desire to get well." On Thursday morning, the mortal conflict was upon him. The restlessness of death, the craving for some change of posture, the cold sweat, the labored respiration, all told too plainly that he was near the close of life. But he was ready for the exit. Conscious that he was near his end, he gave evidence of due preparation. No fears seemed to arise to damp his prospects, nor clouds to darken his view, but bidding his friends, and his parents adieu, and wishing them to be good and faithful, he said, "I am ready to die." With calmness, he quietly gave some directions as to his burial, and then remarked, "Lay me low, under the clover, and under the snow." Previous to his last moments, he seemed to be listening to some voice that was calling for him, and just ere he breathed his last, he exclaimed, "The angels are calling; bid me not stay!" and then fell asleep in Jesus.

PETER MILLER, a venerable and devoted servant of God, departed this life in Belgium, Aug. 15, 1869, aged 83 years and 5 months.

For over forty years, he had lived an exemplary Christian. After his conversion, he united with the M. E. Church, of which he remained a worthy member. His was a life of undoubted integrity, characteristic of sterling Christian character, and he was universally beloved. The Church has lost a very useful member; it has not many such fathers. During his last illness, when nearing the end of death, he gave evidence of a better life, remarking, "All is well." He sleeps in Jesus.

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The Secular World.

REVIEW OF THE WEEK.

The Massachusetts Legislature met and was organized on the 5th. The Hon. Horace H. Coolidge of Boston, was chosen President of the Senate, and Stephen N. Gifford, esq., of Duxbury, Clerk. The House made choice of the Hon. Harvey Jewell of Boston, as Speaker, and William S. Robinson, esq., of Malden, as Clerk. The usual sermon before the two branches was preached in the old South Church, by Professor Julius N. Seelye, of Amherst College. Rev. J. A. M. Chapman is elected Chaplain of the House. There seems to be a laudable desire, on the part of the members, to make the session short and to fix the aggregate pay of each at \$500.

The Republicans of the Maine Legislature have nominated the Hon. Lot M. Morrill to serve the unexpired portion of the late Senator Fessenden's term.

The operators on the Western Union Telegraph have been on a strike for higher pay.

It is reported that some startling developments, illustrating what is called "the rottenness" of Andrew Johnson's administration, will soon be made. His revenue officials in New York are reported to be short on the credit side of their balance sheet.

The new State government of Maine was organized on the night of the 5th. The Governor's address in some points was very sensible. He thinks that we should give up dreaming about getting back our commerce in the old way, and go to work at manufacturing, encourage emigration, and push on the great highways of travel from the East to the West.

It is said Field and Orton have been enabled to purchase the French Cable for one million dollars in gold.

Some fatality seems to hang over "the cause" of Cuba, or rather over any attempt on the part of America to help it. The steamship Anna sailed the other day from New York loaded with arms and filibusters for the Cuban revolutionists, but has put into Charleston, S. C., in distress, where she has been seized and detained by the United States authorities.

The Hudson river steamers are running again.

Spanish affairs are still in an unsettled condition. The proposition is now to make somebody dictator for four months. Serrano has been twice shot at, without receiving harm. It is rumored that both Prime and Serrano would like to sell Cuba to the United States for cash.

The second public meeting of the Ecumenical Council took place on January 6th. The Pope was present, but the ceremonies were not specially imposing. The correspondent of the *London Times* reports that the Pope will assert his infallibility by a decree not subject to ratification of the Council. Of course this is as it should be.

Mr. Motley, the American Minister, was robbed on the night of the 5th, of property valued at \$5,000, by burglars, who entered his dwelling while the inmates were asleep.

There has been considerable rioting in Ireland, attended with loss of life.

The Berlin organ of Count Bismarck asserts that the circumstances under which M. Olivier's cabinet has come into power, indicate that the relations of France and Prussia will continue friendly.

The Parliament of Portugal began its session on the 5th. King Louis made a speech at the opening of the session, in which he promised the introduction by government of important measures of reform.

Victor Emmanuel is determined not to allow the Duke of Genoa to accept of the Crown of Spain.

The Provisional Government of Paraguay has abolished slavery.

The English Cabinet are retrenching government expenses, which means ruin to some, and but infinitesimal gain to the many.

There is a report in Europe that President Grant is to make his grand tour of Europe next summer.

It is rumored that five hundred failures and suspensions in English firms have recently taken place.

The new French ministry are making many changes beneficial to the nation.

There is talk of a grand coalition of European powers to cut America in two, in which operation they confidently expect the cooperation of the United States. The cut is to be a ship canal through Darien. We predict the next decade will be rich in canals, and spades will be trumps. These marriages of seas and oceans are sublime events; may they be fruitful in facilitating the spread of the kingdom of our Lord and Master.

NEWS NOTES. — The Republican State Convention of New Hampshire was held in Concord on the 7th, when Governor Stearns was renominated. — Rev. J. O. Means (Orthodox) is elected Chaplain of the Massachusetts Senate. — It is quite uncertain what Congress will do about the income tax, though it is probable a three per cent tax will be levied. — It is reported, the President favors the annexation of San Domingo, and will send a message to Congress to that effect. — The *Pell Mall Gazette* editorially censures Mrs. Stowe's vindication of Lady Byron. The book will make money for somebody. — Prince Arthur visits New York and probably Boston, some time about the end of this month. — The Missouri Legislature ratified the 15th Amendment on the 7th. — They are talking of a World's Fair in Washington — a project to that effect being on foot.

GOSSIPGRAPHS.

— An astronomer has discovered that the sun is 4,000,000 miles nearer the earth than has been supposed. This may account for the mild weather.

— The color of a certain clergyman's eyes has never been determined: when he prays he shuts his own, and when he preaches he shuts other people's.

— A girl was lately fined \$13.30 in Toledo for wearing male apparel. She was young and by no means immodest looking, and stated that she had worn the forbidden garments for seven years. She drove a street car in Cleveland two years, and was also employed for some time as a driver on a canal boat, during all which time her sex was never suspected.

— A Philadelphia photographer was asked by a young lady to take her picture with an expression as if she was composing a poem. Did she ever see how a poem was composed?

— A letter from Rome says: "Senator Dixon and his family arrived here nearly a month ago, and are comfortably installed for the winter in a palazzo about as large as the whole State of Connecticut."

— There is a singular barometric spring on the farm of J. H. Temple of Framingham, which has the peculiarity of overflowing with a sudden rush just before a rainfall. It matters not what the season of the year may be, summer and winter, in wet weather and at the time of severest drought — all at once the water comes pouring from this spring, often flooding the interval through which it is discharged; and within 36 hours thereafter a rainfall comes. We give this story for what it is worth.

— A recent divorce trick in Indiana was the serving of the legal notice on the husband when he was too drunk to know anything about it, and the court granted the divorce before he knew of the proceedings.

— Olive Logan has written a book on Theatres, the title of which embraces some ninety words. The *Boston Advertiser* thinks it all might have been expressed in one word — Trash.

— Sentimental Statesmanship — Mrs. Julia Ward Howe's attack on Sumner.

— A Western girl likes to make bread because it cleans her hands so beautifully.

— A little girl sent out to hunt for eggs came back unsuccessful, complaining that "lots of hens were standing around doing nothing."

— A woman in St. Paul has been in a trance state for six weeks, and her husband refuses to send for a doctor. He says he intends to enjoy a quiet time as long as possible.

FROM THE NEWSPAPERS.

ENGLISH EMIGRATION. — An immense mass meeting of working men was held on the evening of the 4th at Exeter Hall, for the purpose of considering the subject of emigration. The meeting was held under the auspices of the Workingmen's Emigration Society of London. On the platform were many members of Parliament. Sir George Grey delivered a long address. He said the English labor market was overstocked with artisans

at the present time. Thousands of men were unable to obtain employment, and having no means to emigrate were filling the work-houses. He thought it was the duty of the government to organize a system of free emigration to the English colonies, — to use the government vessels now lying idle for that purpose, and pay all expenses of transportation. He believed the government would lose nothing by adopting such a course. It would invigorate the colonies, and enrich both the home government and the workmen. Resolutions were passed, calling upon the government to organize a national system of emigration to the British colonies, believing that to be the only remedy for the prevailing distress among the mechanics and laboring men of the country; recommending that idle government vessels be used for that purpose; that there shall be regular intervals for departure, and that emigrants be landed at whatever portion of the British dominions they prefer to locate in. The resolutions were carried amid great applause.

Commercial.

BOSTON MARKETS.

WHOLESALE PRICES.

THURSDAY, Jan. 6, 1870.

GOLD. — \$120.
FLOUR. — Superfine, \$4.25 to 4.75; extra, \$5.75 to 6; Michigan, \$7.00 to 8.50; St. Louis, \$7 to 10.00.
NEW CORN. — \$1.00 to 1.05; mixed, \$1.10 to \$1.12; yellow, \$1.12 to 1.20.
OATS. — \$5 to 75c.
RICE. — Old, \$1.15 to 1.25.
SEED. — Timothy Herd Grass, \$4.75; Red Top, \$3.50 to 3.75 per sack; R. I. Bent, \$2.50 to 3.00 per bushel; Clover, 14 to 15c. per lb.
APPLES. — Per barrel, \$4.00 to 5.00.
ONIONS. — \$4.75 to 5.50 per barrel.
PORK. — \$36.00 to \$7.00; Lard, 18½ to 19c.; Hams, 18c.
BUTTER. — \$4 to 3½; choice Dairies, 30 to 40c.
CHEESE. — Factory, 17 to 18c.; Dairy, 16 to 17½.
BEANS. — Extra Pea, \$3.50; common, \$2.50 per bush.
EGGS. — 42 to 45c.
DRIED APPLES. — (Southern), 8½ to 14c.
HAY. — \$16.00 to 24.00 per ton, per cargo; \$24.00 to 28.00 per ton per car load.
POTATOES. — \$2.00 to 2.25, per barrel.
PEAS. — \$8.00 to \$25.00 per barrel.
CRANBERRIES. — \$8.00 to \$13.00 per barrel.
CITRONS. — \$1.50 per barrel.
FAT ORANGES. — \$3.50 per box.
SQUASHES. — Marrow, \$2.50 per cwt; Hubbard, \$3.00 per cwt.
CARROTS. — \$1.50 per barrel.
REMARKS. — Prices on the various grades of Flour have not changed. The market is a shade firmer. Corn and Rye are quiet, a very light call. No movement in Seeds. Apples remain plenty, and unchanged. Butter very quiet. Hay has dropped \$1.00 per ton. Cranberries unchanged. A few extra dark, a shade higher range than quoted.

BOSTON KITCHEN MARKET.

[Reported for Friday, Jan. 7, 1870.]

A slight improvement from last week, is hardly a strong enough expression to denote the state of trade at Quincy and Faneuil Hall markets, but rather an urgent call is noticed. Whether business men were too completely absorbed last week, in figuring the profits and losses during the year, and rather neglected the common necessities of life, is a matter of speculation. At all events, there is a thorough awakening.

FRESH MEATS. — When there is a limited supply of good Beef and Mutton, it is almost proverbial, that there is a quicker demand. Prices have taken a step upwards on Beef, but Mutton has not changed materially. Sirloin and Rump Steak, 30-35c. lb. Round Steak, 25-30c. lb. Rib Roast, 25-28c. Chuck, etc., 12½-20c. Tripe, 14c. Beef Liver, 10c. lb. Mutton legs, 13-20c. lb. Extra legs, 25c. lb. Fore quarter, 8-14c. Hind gr., 12½-16c. Loins, 12½-16c. Beef Tongues, 17-18c. lb. PORK, etc. — Pork tallow is reviving, but not noticed as forcibly as at other stalls. In our quotation list, there will have to be a black line over the article, *Sliced Ham*. They are not now out unless there is some defect, and also the difference of 10-11c. lb. between head and whole Ham, has abolished the custom. Clear salt strips of Pork, 19-20c. lb. Whole Hams, 18c. lb. Corned Shoulders, 15c. Briskets, 17c. Smoked Shoulders, 14c. Smoked Ribs, 10-13c. Smoked Beef, 20-25c. Corned Beef, 12½-16c. Fresh Ribs, 16c. Pork Tongues, 9-10c. Sausages, 16c. Bologna, 15c. Lard in pall or tub, 18½-20c. Leaf Lard, 18-20c. Pig's feet, 10c. lb. Kog, \$2.25-32.50. Hog's Head Cheese, 14c. lb.

POULTRY, GAME, FOWL, etc. — Good fresh Poultry is in demand. Turkeys are selling from 20-30c. per lb., but the bulk range about 25c. lb. Fresh Spring Chickens continue scarce, selling at 25c. lb. Fowl, 15-20c. lb. Common Geese, 12-18c. Green Geese, 20-23c. lb. Mallard Geese, 25-28c. lb. Teal Duck, 50-60c. pair. Mallard Ducks, \$1.00 per pair. Grouse, \$1.25 per pair. Partridge, \$1.00-1.25 pair. Woodcock, 50-60c. each. Venison Saddle, 18-22c. lb. Whole Deer, 10-15c. lb. Sals, 10-15c. each. Squirrels 15c. each. Rabbits, 50-60c. pair. Coons, \$2.50-32.75 each.

DAIRY. — A statement recently made in *The Advertiser*, as to the number of packages of Butter at Quincy Market, Jan. 1, would have been nearer correct, if each dealer had been consulted. The supply on hand is, without doubt, considerably larger. There is a slight improvement in the call for a good article. Best Lump, 46-50c. Second Grade, 42-45c. Best Tub, 40-45c. Second Grade, 36-38c. Cheese, Factory, 20-22c. Dairy, 19-20c. Cape Eggs, 49-50c. Eastern and Fall Eggs, 44-45c. per doz.

FRESH FRUITS AND VEGETABLES. — Dealers are having a comfortable trade. No excitement worthy of note. Eating Apples are plenty, selling at 50-75c. peck. Cooking do., 49-60c. pk. Pine-apples, 25-50c. each. Best Potatoes, 90c-1.00 bushel, or 25c. per peck. Fresh Tomatoes 50c. quart. Fresh Radishes, 10c. bunch. Horse Radish, 15c. bottle. Cranberries, \$1.00-1.25 peck, or 15c. quart. Oranges, 20-50c. doz. Lemons, 25

-50c. doz. Onions, 50-60c. peck. Citron, 3-4c. lb. Celery, 6-25c. per root. New Cider, 30-40c. gallon. Pickles 50c. gall. Pickled Limes, 50c. gall. Squashes 2½c. lb. Hubbard, 3c. lb. Beets, 25c. pk. Turnips, 25c. pk. Carrots, \$1.00 bush. Cocoanuts, 10-12c. each. Tomatoes, \$2.25 per doz. cabs. Lettuce, 6-8c. each. Cabbages, 10-12c. each.

FRESH FISH, etc. — Yesterday afternoon, and this morning, there was a fair stir at fish stalls; the call for Cod and Haddock are the most urgent. Pickled, 20-25c. lb. Fresh Mackerel, 25-30c. each. Smelts, 25c. lb. Lobsters, 8-10c. lb. White Perch, 10c. lb. Frost Fish, 10-25c. doz. Eels, 12-15c. lb. Pickled Salmon, 20c. lb. Cod, 8c. lb. Haddock, 7-10c. lb. Halibut, 25c. lb. Cusk, 8c. lb. Clams, solid, 25c. qt. Quahaugs, 50c. qt. Oysters, \$1.50 gall. Scallops, 40c. qt. Smoked and Pickled Herring, 36-40c. dozen.

The above report is corrected each Monday, Wednesday, and Friday, and can be relied upon.

The Markets.

BRIGHTON MARKET.

CATTLE. — Cattle from Albany arrived Tuesday forenoon. During the afternoon there was quite a trade, when compared with last week. As receipts were light, the trade could not be supposed to be heavy. Butchers bought light, finding it a hard matter to compete with daily arrivals of dressed beef, direct from Chicago. Today trade is quiet. Prices remain as previously quoted. A few choice Steers command \$13.50 per cwt., which are mostly commissioned cattle.

SHEEP AND LAMBS. — Receipts, 2,019. Mostly Western, handled by Brighton butcher on commission.

CAMBRIDGE MARKET.

CATTLE. — Dealers are having less trouble to dispose of their Cattle than last week. There is a firmer feeling; butchers are paying 1c. per lb. in advance on various grades. The supply from all sections is again light. The Burlington and Rutland train, composed of 16 cars of stock, did not arrive till half-past nine o'clock in the evening, some 15 hours later than usual, occasioned by the giving way of the skeleton bridge, constructed temporarily until the new bridge is completed. No damage caused, with the exception of the detention.

SHEEP. — In consequence of light supplies, prices have advanced from 1 to 1 cent per lb., which will, without doubt, drop next week or the week following. The overplus of dressed mutton and poultry, in connection with the unusually warm weather, affected prices last week, but we now find an improvement.

CAMBRIDGE AND BRIGHTON LIVE STOCK MARKET.

Reported for *ZION'S HERALD*, by GEORGE J. FOX, for the week ending Jan. 6, 1870.

Amount of Live Stock at Markets.
Cattle. Sheep and Lambs. Swine.
This week.....1,146.....4,259.....904
Last week.....1,394.....4,259.....2,600

Prices of Market Beef.
Extra, \$12.75 per lb.; first quality, \$12.00 per lb.; second quality, \$11.00 per lb.; third quality, \$8.00 per lb.

Prices of Store Cattle.
Working Oxen, per pair, from \$160.00, to \$200.00; Milch Cows and Calves, from \$20, 50c. to 75c. 100; Yearlings, \$14 to 25; two years old, \$25 to 38; three years old, \$40 to 62; Western Fat Swine, live, 10c. to 11 cents; dressed, 12½ to 13 cts. per lb.; Store, wholesale, 10½ to 13 cents; retail, 11 to 14 cents per lb.; Columbia Co. N. Y. Pigs, none.

Prices of Sheep and Lambs.
In lots, \$2.50 to \$3.00, 55c. each; Extra, \$5.00 to \$6.00, or from 4 to 8½ cents per lb. Spring Lambs, \$5.00 to 6.00.

Prices of Hides, Tallow, and Skins.
Brighton Hides, 9 to 9½ cents per lb. Tallow, 7½ cents per lb. Country Hides, 7½ to 8 cents per lb. Tallow, 6 to 6½ cents per lb. Pelts, 75 to \$1.00 each. Calf Skins, 15 to 17 cents per lb.

Classification of Cattle and Sheep.
N. B. — Beef Cattle and First quality includes nothing but the best, large, fat Oxen. Second and Third quality includes Oxen, and two and three year old Steers. Sheep. — Extra includes Coesets, and when those of inferior quality are thrown out.

ANNUAL REPORT OF THE BOSTON LIVE STOCK MARKET, FOR THE YEAR 1869.

The following figures give a statement of the amount of Live Stock that arrived at Cambridge and Brighton Markets each quarter during the year 1869:—

Receipts at Cambridge.			
First quarter, Cattle, 5,977	Sheep, 40,296	Swine, 724	
Second " " 2,508	" 20,951	" 26,154	
Third " " 7,936	" 91,493	" 45,829	
Fourth " " 14,300	" 111,986	" 40,824	
Total,	30,671	264,736	112,635

Receipts at Brighton.			
First quarter, Cattle, 18,119	Sheep, 54,217	Swine, 5,638	
Second " " 28,060	" 43,439	" 18,140	
Third " " 29,975	" 87,732	" 11,465	
Fourth " " 22,531	" 27,903	" 17,745	
Total,	96,715	183,346	53,988

Aggregate at Cambridge and Brighton during the year.
1869. Cattle, 127,896; Sheep, 428,082; Swine, 155,523.
1868. " 102,421 " 482,874 " 131,773.
1867. " 108,766 " 414,313 " 111,443.
1866. " 118,083 " 400,545 " 128,495.

There has been an increase of 24,957 Cattle, from last year. During the fall months, the supply from the West was unusually large, some weeks even in excess of the demand, but it is a matter of certainty, that with the increased population, larger supplies are required. The demand for Mutton has not kept pace with Beef, but according to figures, during 1868 there were 54,792 more Sheep marketed than the past year. Receipts of Swine have increased 23,750. Arrivals of Northern Sheep at Cambridge during the past year, number 101,390 head, in excess of receipts at Brighton. Also, twice the number of Swine, but Brighton has yielded three times the number of Cattle. Calves were very plenty during the spring. A gradual increase since 1867 is noticed. Horses were also plenty, that arrive generally during the spring and summer months. Prices on Cattle and Sheep have not ranged as high as one year ago, noticed more particularly on Cattle.

ZION'S HERALD.

Marriages.

In Quincy, Dec. 26, by Rev. S. Kelley, Augustus P. Hill to Miss Lucetta A. Cleverly, both of Quincy.

In West Boylston, Sept. 12, by Rev. W. Wilkie, Stephen J. Hennessey to Miss Mary E. Leary, Dec. 24, Henry S. Foster to Sarah W. Van Ornum.

In South Yarmouth, Nov. 2, at the Parsonage, by Rev. Mr. Farrington, Miss B. Parker to Miss Rose W. Kelly; Dec. 20, at the Church, Freeman Matthews to Miss Maria E. White, all of South Yarmouth.

In Auburndale, Nov. 10, by Rev. C. W. Cushing, William Lavender, of Melrose, to Miss Sarah L., daughter of George N. Noyes, of Auburndale.

In Melrose, Dec. 6, at the residence of the bride's father, by Rev. F. K. Stratton, Charles E. Anderson, of Brookline, N. Y., to Miss Mary E. Fuller, of Melrose, Mass.; Dec. 11, at the M. E. Parsonage, Joseph E. Tiffany to Mrs. Huldah Grove, both of Stoneham, Mass.

In Lynn, Dec. 14, by Rev. Z. A. Mudge, Lewis G. Swart to Miss L. Jackson, both of Lynn.

In Salem, Dec. 22, by Rev. J. V. Bassett, of S. Royals, assisted by Rev. D. Dorchester, of Salem, George Fowler to Miss Harriet R. Bassett, both of Salem.

In Gloucester, Nov. 16, by Rev. A. F. Herrick, Michael McLean to Mrs. Mary Baxter; Nov. 15, Campbell G. Tupper to Miss Helen; Nov. 19, Henry A. Gibson, of Marblehead, to Miss Emma F. Parsons, daughter of Capt. Garth Parsons, of Gloucester; Nov. 21, Isaac Brown to Mrs. Rebecca Briggs; Nov. 23, Charles H. Kendall to Miss Mattie M. Carter; Nov. 24, Manuel Silva to Miss Eliza Gray; Nov. 25, Edward H. Lane to Miss Louisa A. Wilson; Dec. 9, Benjamin B. Fulcifer to Miss Irene G. Riggs.

In Friendship, Nov. 30, by Rev. Abraham Plummer, Jacob A. Wallace to Miss Clara Millan, both of Waldoboro.

At the M. E. Parsonage in East Pittston, Dec. 9, by Rev. A. S. Prescott, Charles C. Goodwin, 24, to Miss Alwilda Blair, both of Dresden; Dec. 14, at the residence of the bride's mother, in North Pittston, Horatio Lewis, of Whitefield, to Miss Lillian Jewett, of Pittston.

In Stoneham, Nov. 21, by Rev. A. Hatch, John M. Rigney, of Haverhill, Mass., to Miss Madeline O. Blackford, of Stoneham, Mass.; Dec. 19, John F. Rollins to Miss Melissa H. Chester, both of Chatham, N. H.

In Farmington, Me., Dec. 16, by Rev. A. R. Sylvester, Robert McLeary to Miss Susan K. Stanley, both of Farmington.

In South Newmarket, N. H., Nov. 18, by Rev. James Pike, Charles B. Kendall, of New York, to Anna Gertrude, daughter of the officiating clergyman.

In Appleton, N. H., Oct. 24, by Rev. A. R. Lunt, Calvin E. Burnham to Mrs. Hannah E. Kimball, of Dover, N. H.; Nov. 18, Josiah Watson to Miss Drusilla Kennison, both of Newmarket, N. H.

At the Parsonage in Hampton, N. H., Dec. 14, by Rev. G. W. Ruland, Joseph A. Marston, of North Hampton, to Charlotte E. Broderick, of Newburyport, Mass.

In Grantham, N. H., Nov. 2, at the residence of the bride's father, by Rev. S. Quimby, Samuel F. Hook, of Haverhill, N. H., to Miss Mandana Russell, of Grantham.

In Belfast, Dec. 23, by Rev. Joel Adams, Edwin Mitchell to Miss Alice A. Rider, both of Belfast.

In the city of Niles, Mich., Dec. 7, by Rev. L. H. Pearce, Isaac N. Batchelor to Miss Martha L. Norris, both of Buchanan, Mich.

At the Vincent House, Waseca, Minn., Dec. 2, by Rev. S. T. Richardson, Rev. John C. Gowan, of Winnebago City, Minn., to Miss Laura W. Sanborn, of Sanborn Bridge, N. H.

In Lyman, Me., Dec. 26, by Rev. J. B. Lapham, Dr. H. L. Harmon to Miss Susan L. Ford, both of Lyman.

In Wisconsin, Dec. 6, by Rev. N. Marsh, Benjamin H. Crossman to Abbie Stimpert, both of Wisconsin; Dec. 8, Actor P. Thompson, of Minneapolis, Minn., to Rose Alley, of Wisconsin, Me.

In Brunswick, June 17, by Rev. George C. Crawford, Capt. John Wilson to Miss Jane J. Curtis, both of Brunswick, Me.; June 27, George T. Pratt to Miss Jennie D. Noyes, both of Yarmouth, Me.; Oct. 13, David H. Hackett, of Harpswell, to Miss Lavina A. Allen, of Brunswick, Me.; Nov. 11, Capt. Francis E. Otis to Miss Angelina S. Morse, both of Brunswick, Me.; Dec. 25, Eli M. Alexander, of Pownal, to Miss Arelia A. Bibber, of West Harpswell.

In East Greenwich, R. I., Nov. 25, by Rev. J. F. Sheff, Edward F. Carey, of Providence, to Miss Sarah Greene, of East Greenwich.

In this city, Oct. 27, by Rev. J. L. Hansford, Robert Thorne to Miss Caroline Buckley, both of Boston; Oct. 18, Lewis T. Lunt to Miss Anna F. G. Hubbard, both of Boston. Nov. 15, Charles W. Crowell of Milton, to Miss Annie F. Smith of Needham.

In this city, the 11th inst., by Rev. W. McDonald, Ephraim D. Emerson to Mary C. Gage, both of Boston. 14th inst., James E. Potter to Alice J. Bates, both of Boston; 17th inst., Taylor E. Penney of Belgrade, Me., to Mary A. Alexander, of Boston.

In Newburyport, Dec. 22, by Rev. J. Capen, Myron R. Currier, of Salisbury (King's Island), to Miss Mattie A. Chase, of Newburyport.

In Attleboro, Nov. 23, by Rev. H. D. Robinson, Samuel P. Thompson to Miss Mary D. Crosby; Dec. 22, John O. Stanton to Miss N. Janette Bromley, all of Attleboro.

In New Bedford, Nov. 1, by Rev. J. E. Hawkins, Chas. H. Taber to Miss Emma G. Bennett; Nov. 7, Harry F. Seymour, of New York City, to Miss Abbie A. Snow; Nov. 9, Chas. F. Webster to Miss Lydia F. Severance, of Claremont, N. H.; Nov. 17, George F. Potter to Miss Fannie I. A. Taft; Nov. 19, Archibald McFarlin, of Northfield, to Miss Lizzie L. Sedgwick; Dec. 1, Henry Spooner to Mrs. Ellen O. Holmes, of Middleboro'; Dec. 14, Frank Smith to Miss Hannah T. Macomber; Dec. 23, Wyman J. Newcomb to Miss George Davis, both of Falmouth; Dec. 25, Wm. Swift to Miss Annie E. Hicks; Dec. 30, Sam'l Hill to Mrs. Grace Simpson.

In Porter, Me., Dec. 6, by Rev. G. W. Barber, Jeremiah W. Stover, of Brownfield, to Mrs. Mary Saunders, of Porter; Dec. 27, William H. Sawyer to Miss Sarah M. Stacy, both of Porter, Me.

In Mechanics Falls, Me., Dec. 28th, by Rev. J. Hawks, Charles H. Robinson, of Bath, to Elizabeth Gray, second daughter of the officiating clergyman.

In Woolwich, Me., July 4, by Rev. R. S. Dixon at the house of Benjamin Shaw, William H. Walker to Miss Fannie E. Chapman; at the Methodist Parsonage, Nov. 21, Edward S. Dunton to Miss Pamela G. Wright.

In Montville, Me., Dec. 13, by Rev. Z. Davis, Geo. W. Young, of Montville, to Miss A. E. Begley, of Liberty.

In Berwick, Me., Nov. 22, by Rev. G. W. Sweet, at the residence of the bride's father, Edward W. Culley, of Lawrence, Mass., to Miss Lucy A. Fall, of Berwick; in South Berwick, Dec. 9, James W. White, of Manchester, N. H., to Miss Nancy Emery, of S. B.

In Waterville, Me., Dec. 1, by Rev. A. S. Lodd, Russell R. Fogg, of Russell, Iowa, to Miss Eliza J. Woodman, of Cornwall; at same time and place, Lieut. Henry W. Nye, of Albany, N. Y., to Miss Ellen A. Fuller, of Waterville.

In Buckland, Dec. 10, by Rev. J. H. Lord, Clinton H. Dodge, of Haverhill, to Miss Mary E. Warren, of Buckland.

In Epping, N. H., Dec. 23, by Rev. A. R. Lunt, Luther Holt to Miss Sarah A. Thompson, both of Epping; Dec. 15, Alvin Porter, of Epping, to Sarah A. Dams, of Lee.

Business Letters Received to Jan. 8.

E. J. Arnold, A. Anderson, Chas. Andrews, W. Applebee, C. F. Allen, F. C. Ayer, S. W. R. Allen, Sanford Amidon, J. W. Adams, J. Q. Adams, S. Allen, P. Akers, L. M. Abbott; E. B. Bradford, E. G. Babcock, E. B. Burdick, John L. Bell, C. W. Blackman, Milton Bailey, W. A. Braman, B. K. Bosworth, J. W. Bennis, E. L. G. Bloomfield, E. P. Billings, I. B. Bigelow, J. T. Brownell, L. W. Blood, A. Bayliss, John Banting, C. B. Besse, Myra Barlow, J. W. Bowditch, Francis Balfour, J. E. Bowen, J. F. Bates, J. M. Bean, Wm. Blaisdell, A. T. Bullard, M. W. Bridge, G. W. Bacon, D. B. Bridge, I. M. Bidwell, G. W. Barber, M. Bullard, Mrs. S. S. Bolton, E. M. Bales, S. W. Brown; N. Culver, 2, L. P. Cushman, C. H. Carter, 2, M. T. Cilley, A. A. Cook, John B. Carle, S. J. Carroll, S. F. Cushman, Geo. Clement, N. G. Cheney, J. C. Curtis, J. M. Carroll, 2, E. K. Colby, W. G. Cutting, Otho Cole, John Cobb, Mary Chase, W. A. Clapp, John Currier; Lewis Dunham, Mrs. Judith M. Dunning, C. U. Dunning, T. M. Dunham, C. M. Dinmore, D. W. Downes, J. R. Deering, L. Davis, Geo. W. Day; Daniel Kila, C. H. Evans, Walter Kila, S. W. Emerson; J. S. Fletcher, J. P. Frye, D. Freeman, A. E. Fulford, Geo. E. Fuller, Jason McFadden, C. P. Flanders, Saul Fox, D. Farrers; L. V. Groves, A. C. Godfrey, W. R. Gearhart, I. W. Goodrich, L. H. Gordon, N. Garland, S. Green, Wm. Gordon, A. Griffin, John C. Gowan, L. G. Gale, Benj. Gilson; S. P. Heath, Mrs. Amos Hall, Elbridge Haynes, J. A. Hathorn, 2, J. M. Hutchinson, J. K. Hasford, H. C. Humphrey, C. Huntington, Lewis Holmes, Anna H. Hill, Wm. C. High, T. M. House, 2, J. E. Hawkins, Reuben Hardy, W. H. Hatch, D. D. Hudson, David F. Hall, N. Hobart, S. F. Heavitt; David Ives; P. Jacques, S. Judd, J. Jones, M. D. Jump, O. H. Jasper, W. S. Jones; S. G. Kellogg, C. A. King, F. L. Kelsey, M. D. Kenney, S. Kellogg, C. G. Knowlton, S. P. Heath, A. L. Kendall, J. D. King; A. R. Lunt, 2, J. L. Lock, E. A. Lyon, L. C. Lakin, J. W. Lewis, H. B. Longfellow; J. A. Morelen, K. N. Muzzey, K. N. Muzzey, Jas. H. Mason, C. S. Morse, J. N. Marshall, A. W. Mills, J. W. Merrill, J. Mitchell, A. C. Maxwell, D. A. Mack, C. W. Morse, C. H. Mann, M. T. Mowry, J. M. Marsh, J. C. Moushouse, Z. A. Mudge, J. W. Merrill, P. Merrill, D. K. Merrill, E. Murdoch, F. U. Marlow, E. H. McKenney, J. H. Mansfield; Jas. Nixon, Jr., J. Noyes, David Nash, Chas. Nason, G. W. Norris, 2, John Noon, Alfred Noon; Mrs. M. W. Ordway, B. Othman; S. W. Pierce, Edwin Parker, A. W. Pottle, A. A. Presby, Mrs. F. S. Pool, G. R. Palmer, S. W. Page, J. Philbrook, E. S. Prince, J. S. Preston, F. Parker; S. E. Quimby, G. W. Quereau, Mrs. C. Quimby; A. B. Russell, G. W. Ruland, J. S. Read, Almira T. Riley; A. K. Sylvester, J. Stone, C. H. Smith, Charles H. Simpson, W. Silverthorn, S. F. Snow, J. Scott, E. Sanborn, B. T. Stanton, R. E. Stubb, 2, G. W. Smith, C. G. Smith, B. L. Stetson, John R. Snow, U. Spaulding, C. S. Stanley, E. S. Staples, J. F. Sheffield, 2, S. B. Sawyer, A. C. Sweet, Wm. Scott, L. S. Stafford, T. K. Stuart, A. Sanderson, R. Smith, M. H. Stevens, C. H. Smith, S. H. Smith, B. Small, G. W. Sherman, J. Scott, C. C. Stearns, Wm. Shaw, Willis Straw; W. H. Tiedel, I. Teggart, I. A. Tibbets, E. H. Thorndike, E. G. True, Jas. H. Taft, George M. Tuttle, J. M. Thurston, C. H. Titus, S. W. Thomas, C. O. Towne, Richard Turner, J. Thurston, A. M. Thomas, M. Wight, O. R. Wilson, H. B. Wardell, J. W. Willett, E. Wentworth, A. A. Wright, L. White, Laura J. Wetherbee, F. P. Warren, G. G. Winslow, W. Wilkie, S. G. Wood, A. H. Witham, N. Webb, N. P. Wood, J. M. Woodbury, Ira Waterman, J. J. Woodbury, Geo. H. Winchester, A. W. Waterhouse, H. B. Wardwell, S. Wentworth.

Methodist Book Repository.

Money Letters received from Jan. 1 to Jan. 8.

F. Annesley, C. F. Allen; L. W. Blood, M. Barlow, B. K. Baker, W. Bryant, A. B. Blackford, E. B. Bradford; H. Hale, J. D. Butler, Geo. W. Barber; B. W. Chase, J. Cooper, M. T. Cilley; E. Davies, E. F. Dennis, E. N. Darrell; G. F. Eaton, V. N. Edwards, J. G. Eustice; J. P. Fitch, D. Furnell, J. E. C. arnham, H. F. Forrest; F. T. George, T. D. Garland; C. N. Binckley, J. H. Hillman, S. L. Hauser, W. T. Harlow, J. P. Higgins, F. W. Howe, S. Murry, J. Hawks; O. H. Jasper, W. H. Jackson; C. A. King, M. V. B. Knox, S. G. Kellogg, H. M. Knox, G. H. Kenney; W. G. Lippitt, J. L. Locke, W. Liversey; J. H. Mason, B. T. Monroe, C. A. Merrill, I. D. Miner, J. N. Marsh, R. L. Matheson, John H. Mansfield; R. Newhall, G. C. Noyes; E. S. Prince, W. H. H. Pillsbury, R. Pretty, O. H. Parker, J. A. Plummer, B. F. Pease, N. P. Philbrook, L. Panton; S. Quimby; F. H. Roberts, A. B. Russell, M. Ransom; E. Scott, G. H. Simpson, E. M. Smith, C. Sawyer, A. Sanderson, E. S. Stanley, E. Sanborn, A. C. Sweet, A. R. Sylvester, R. S. Stubb, J. Thurston, N. G. Tibbets; H. W. Worthen, O. E. Wilson, S. E. Wesson, L. J. Wetherbee, I. Wakefield, W. H. Wight.

JAMES P. MAGGE, Agent, 5 Cornhill, Boston.

Acknowledgments.

Rev. F. Grover and wife would express their thanks for the rich fruit gathered from the Christmas tree, and recently for two barrels of flour left at the Parsonage door from friends in Rumford, Me.

Rev. O. H. Call and wife would express their heartfelt thanks to their friends in Newmarket, for their present of \$70, in greenbacks, with other valuables, from the Christmas tree, on Christmas Eve.

Rev. J. H. James, of North Bridgewater, acknowledges the receipt of \$100, on the Christmas tree, besides other presents, to his family and himself.

Rev. C. K. Evans and wife acknowledge a donation from the Society in Madison, Me., of \$100, and Appleton's Cyclopaedia.

Mr. E. H. Johnson, of Lynn, who lately gave \$10,000 to the Boston Theological Seminary, remembered the students of the same, on New Year's Day, by presenting each of them with an elegantly bound copy of Rev. W. L. Gage's recent work, entitled, "Studies in Bible Lands."

Rev. J. Hooper, of East Haverhill, gratefully acknowledges a present of \$40, and a very beautiful book for his wife. He was also very kindly remembered on Thanksgiving Day.

Rev. and Mrs. W. L. Brown return their sincere thanks to the people of Sheepscot Bridge and vicinity for valuable Christmas presents, to the value of over sixty dollars.

Rev. A. Gould and wife would hereby make very grateful acknowledgment of several valuable Christmas tokens of affection, to the value of about one hundred dollars, from the kind people of their parish, in Somerville, among which was a beautiful Florence Sewing-machine.

Church Register.

HERALD CALENDAR.

Penobscot Ministerial Association, Bangor, Jan. 12. New Bedford District Conference Meeting, Acushnet, Feb. 14-16.

White Mountain Ministerial Association, Warren, Jan. 17-19. Aganahoush Preachers' Association, Kittery, Jan. 24. Sandwich District Preachers' Meeting, Barnstable, Feb. 7-9.

PROGRAMME OF THE PROVIDENCE DISTRICT PREACHERS' MEETING, to be held at Pawtucket, Feb. 14, 1870.

LESTERS: 1. "Opposition of Modern Science to the Bible"—V. A. Cooper; 2. "The Temptation of Christ"—F. J. Wagner; 3. "The Meaning of 'Sin, Unrighteousness, and Transgression,' as used by St. John"—G. L. Westgate; 4. "The Import of 'Perfect' in Math. v. 48"—C. H. Tins; 5. "The Minister Among His People"—J. E. C. Sawyer; 6. "The Conduct of a Prayer-meeting"—J. F. Sheffield.

SERMONS: Monday evening, S. J. Carroll (?); Tuesday evening, J. B. King.

Per order, J. D. King.

A PLEA for the M. E. Church at Maryland Ridge, Wells, Me.

The following appeal for aid for the M. E. Church, at Maryland Ridge, was prepared, substantially as here presented, by our lamented bro. Sawyer, the day before his death. "Though dead, he yet speaketh." This feeble Society is deeply afflicted in the loss of their pastor, but intend to push on their Church enterprise. The smallest contributions will be thankfully received.

ABOUT fourteen years since, a few Christian people, and others, not professors of religion, desiring the means of grace among them, started a subscription for the purpose of securing a minister. But the question arose, "What kind of preaching shall we have?" The answer was, "Let us have Methodist preaching." Accordingly, a request was sent to the Maine Conference, and the Rev. J. C. Stuart was appointed to the place. God greatly blessed his labors. A gracious revival followed, and a Society was formed. The house where they have worshipped from the first is a very poor affair, not owned by the Society. Several attempts have been made to build, all of which have heretofore proved failures. The Society have erected a parsonage, which is nearly finished, but for which they still owe about two hundred dollars. At the last conference, my lot fell to this place; and, from the first, the conviction was general that we must have a house of worship, or give up the hope of a permanent Society.

We commenced the effort for building under great discouragements, but through earnest perseverance, and the blessing of God, have succeeded in raising a little more than half enough to cover the expense of such a house as we need. The foundation for our house is laid; the frame is up, boarded and shingled, and we hope will be ready for dedication by the first of June. Could the friends of Zion abroad know the anxiety and struggle of this little struggling band, they would pour forth their sympathies in material aid. Appeals from other parts of Maine, from Massachusetts and elsewhere, have come to us, and, in our poverty, we have cast in our offerings; and now will you not help us? We feel you will. The community around us, unacquainted with the means of grace, is large, and we have a promising field; but to command influence, and secure attention, we must have a respectable place of worship.

Please send remittances to Eli H. Williams, esq., North Berwick, all of which will be very gratefully received and properly acknowledged.

J. W. SAWYER, Pastor.

THE BOSTON HIGHLANDS M. E. SOCIETY will dedicate their new church, on Warren Street, on Thursday evening, Jan. 20, at 7 o'clock. Sermon by Rev. W. F. Warren, D. D. No collection.

DEDICATION.—The new M. E. Church in Jackson, Mich., will be dedicated on Sabbath, Feb. 6. Preaching, at 10 A. M., by Rev. Bishop Simpson, D. D., and in the evening, at 7, by Rev. B. L. Ives, of Auburn, N. Y.

H. F. SPENCER, Pastor.

READFIELD DISTRICT.—The friends of Rev. G. Webster propose to make him a friendly call, on Wednesday evening, the 10th inst., at his house, Kent's Hill, with some substantial token of their personal regard, and their appreciation of his long and faithful services. Friends generally are invited to be present, either in person, or by proxy.

Preachers on the District are requested to see that the invitation is extended.

Per order of Ministerial Association, A. R. SILVESTER, A. ALLEN, PARKER JAMES, Committee.

Jan. 3, 1870.

BOSTON PORT AND SEAMEN'S AID SOCIETY.

The Annual Public Meeting of this Society will be held at the Chapel of the Children's Mission, Tremont street, on Thursday morning, Jan. 13th, at 10 o'clock. Reports and addresses from several gentlemen. Music by the Bethel Quartette Choir.

JOHN G. PRINCE, Secretary, Jan. 13, 1870.

WANTED.—A good supply for a country charge, a few miles from Milwaukee, Wis. Address—Rev. C. D. PILLSBURY, Milwaukee, Wis.

Jan. 6.

Business Notices.

COMMUNION SERVICES.

We are making a Specialty of the manufacture of Communion Wafers of the finest quality and of elegant and appropriate designs. Catalogues showing the different styles will be sent by mail on application.

ADAMS, CHANDLER & CO., 120 John St., New York, Manufacturers of Fine Silver Plated Ware.

Jan. 6, 1870.

A MORE FAVORABLE opportunity of buying stylish extra made CLOTHING, in measure, or all kinds of superior garments, READY-MADE, at the LOWEST of prices, cannot be found in Boston than is now offered at 12 & 13 Tuck Square, corner of Elm Street. Don't take our word for it; go and see.

Jan. 6, 31 50. JACKMAN & MERRILL.

CARPETS.—Closing Out Sale.—Two dollar English Tapestries for a dollar and a half; \$1.75 Kidderminster for \$1.25; 25c Pile for \$1.75; 2-ply Carpets 50 cents to \$1. Unders Venetians, 40 cents. Stair Carpets in large variety. Floor Oil Cloths at three-quarters value. 1,500 remnants at low prices. Closing out sale. NEW ENGLAND CARPET CO., 45 HARVARD ST., BOSTON.

CARPETS.—A few Axminster, Velvet, and English Brussels in our closing out sale, at much under price. NEW ENGLAND CARPET CO., Boston.

SHEET OIL CLOTH, for covering floors, in one entire piece, at reduced prices in our closing out sale. NEW ENGLAND CARPET CO., Boston. Jan. 13, 31

A HAPPY NEW YEAR.

On the top wave of happiness some men float And seem to live in luxury; while, While others with poverty struggle through life, Never reaching the rich man's goal. Most gentlemen a ways nice-clothing will wear, Some pay prices high and some low. But if you would buy at a VERY LOW PRICE To RICHARDS you surely should go. The Gracie of Liberty every one knows, Its locality, history tells; Whenever you are there, look into Dock Square, Twenty-five, where GEORGE RICHARDS sells. He wishes on all a Happy New Year. With a purse full of greenbacks and gold! Just look at his prices, you'll find they are not dear. No better goods ever were sold. 151 Jan. 13, 1870.

THE VEGETABLE PULMONARY BALM for Coughs, Colds, and Consumption. As good as ever—as ever, the best. Get the genuine. Prices \$1 and 50 cts. 31 Jan. 13, 1870.

Christianity & Skepticism.

A COURSE OF TEN LECTURES.

Embracing topics of great interest to all thoughtful minds, who ever the complexity of their religious or philosophical views, will be delivered, the present season, in the OLD SOUTH CHAPEL, Freeman Place, on Monday AFTERNOONS.

The Lecturers have also kindly consented to give the same discourses (or others of similar character) in the CHAWMUT CHURCH (Rev. Dr. Webb), on the Sunday evenings preceding.

The first Lecture will be delivered by the Rev. President HARRIS of Bowdoin College, in CHAWMUT CHURCH, on Sunday evening, January 23; also, in the OLD SOUTH CHAPEL, Monday afternoon, January 24. SUBJECT: "The Christian Doctrine of Progress, in contrast with the Naturalistic."

The following is a list of the Lecturers:—Rev. J. L. Diman, Prof. of History in Brown Univ. Rev. George F. Fisher, D. D., Prof. of Ecclesiastical History, New Haven.

Rev. Samuel Harris, D. D., Pres. Bowdoin College. Rev. J. B. Herrick, D. D., Prof. Didactic Theology, Bangor.

Rev. Charles M. Mead, Prof. of Hebrew, Andover. Rev. Andrew P. Peabody, D. D., Prof. of Christian Morals, Harvard Univ.

Rev. Noah Porter, D. D., Prof. of Moral Philosophy, and Metaphysics, Yale College.

Rev. Julius H. Seeley, D. D., Prof. of Moral Philosophy, Amherst College.

Rev. Egbert C. Smyth, D. D., Prof. of Ecclesiastical History, Andover.

Rev. Theodore D. Woolsey, D. D., Pres. Yale College. Further particulars respecting time, place, and subjects, will be seasonably given. Jan. 13, 1870.

MUSIC.—We to-day availed ourselves of an invitation to visit the Musical Studio of Mrs. Paige, to examine her new method of teaching music. We witnessed the performance of several pupils, who have been but a short time under Mrs. Paige's instruction, and their familiarity with all the scales and chords seemed to us remarkable. It seemed to us that almost everything they meet in music without the aid of notes, at the same time learning to read music by a very beautiful system. Thus, when the pupils take a piece of music, he soon discovers that it contains the very exercises with which he is already conversant, and immediately proceeds to analyze all it contains. It is indeed wonderful to see even small children analyze a piece of music, and correctly answer their teacher concerning all the movements. The pupils seem delighted with the practice, and do not like to be driven to the piano, as the writer amongst here to have been when pursuing his studies under the old method. 261 Nov. 20, 1870.

JUST OUT!

"Cherry Pectoral Troches."

FOR COLDS, COUGHS, SORE THROAT, AND BRONCHITIS.

NONE SO GOOD, NONE SO PLEASANT, NONE SO QUICK.

RUSHTON & CO., 10 ASTOR HOUSE, NEW YORK.

Oct. 21. 1869.

For Incipient Consumption,

Bronchitis, Asthma, Enlarged Tonsils, Loss of Voice, Narrow Chest, use Dr. J. M. HOWE'S INHALING TUBE for common use, the best of all remedies, and three cent stamp for Circular, to 227 Grand St., N. Y. Dr. Howe refers to Rev. Bishop James and Harper & Brothers, New York. Can be had of the principal Druggists. Oct. 31, 1869.

CHURCH AND CABINET ORGANS, MELODEONS, TUNED AND REPAIRED.

Reference given by W. H. MARSH, No. 5 Chardon St., under Bowdoin Square Church, Boston. 41 Jan. 13, 1870.

DON'T GO WEST. When you can buy a fine New England Farm, with good pure water, in the healthiest spot in the Union, for less than the buildings are worth. For proof see the Farm Advertiser, 60 pages. The location owner's address, and terms given. Sent to any address on receipt of 3 stamps, or obtained free at the New England Town Agency, 30 and 32 scollay's Building, Boston.

101 Jan. 13, 1870. GEO. H. CHAPIN.

BOWDOIN COLLEGE.

MEDICAL DEPARTMENT.

The Fifth Annual Course of Lectures, in the Medical School of Maine, will commence on Feb. 17, 1870, and continue sixteen weeks. Circulars containing full information may be had on applying to the Secretary.

C. F. BRACKETT, M. D., Brunswick, Me. Jan. 13, 1870.

WILSON'S COD LIVER OIL AND LIME. The friends of persons who have been restored from confirmed consumption by the use of this original preparation, and the grateful parties themselves, have, by recommending it and acknowledging its wonderful efficacy, given the article a vast popularity in New England. The Cod Liver Oil is in this combination robbed of its unpleasant taste, and is rendered agreeable to the palate, and being coupled with the lime, which is itself a restorative principle, supplying nature with just the agent and assistance required to heal and reform the diseased lungs. A. W. WILSON, No. 184 Court Street, Boston, is the proprietor. Sold by all druggists. 121 Jan. 13, 1870.

GOLD! GOLD! My Golden Compound will force the beard to grow on the smoothest face in 31 days. Satisfaction given or money refunded. Sent free for 50 cents a package. Address E. H. COLVIN, Hadley Station, Illinois. Jan. 13, 1870.